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# HISTORY AND ANTIQUITIES OF THE DIOCESE OF OSSORY.

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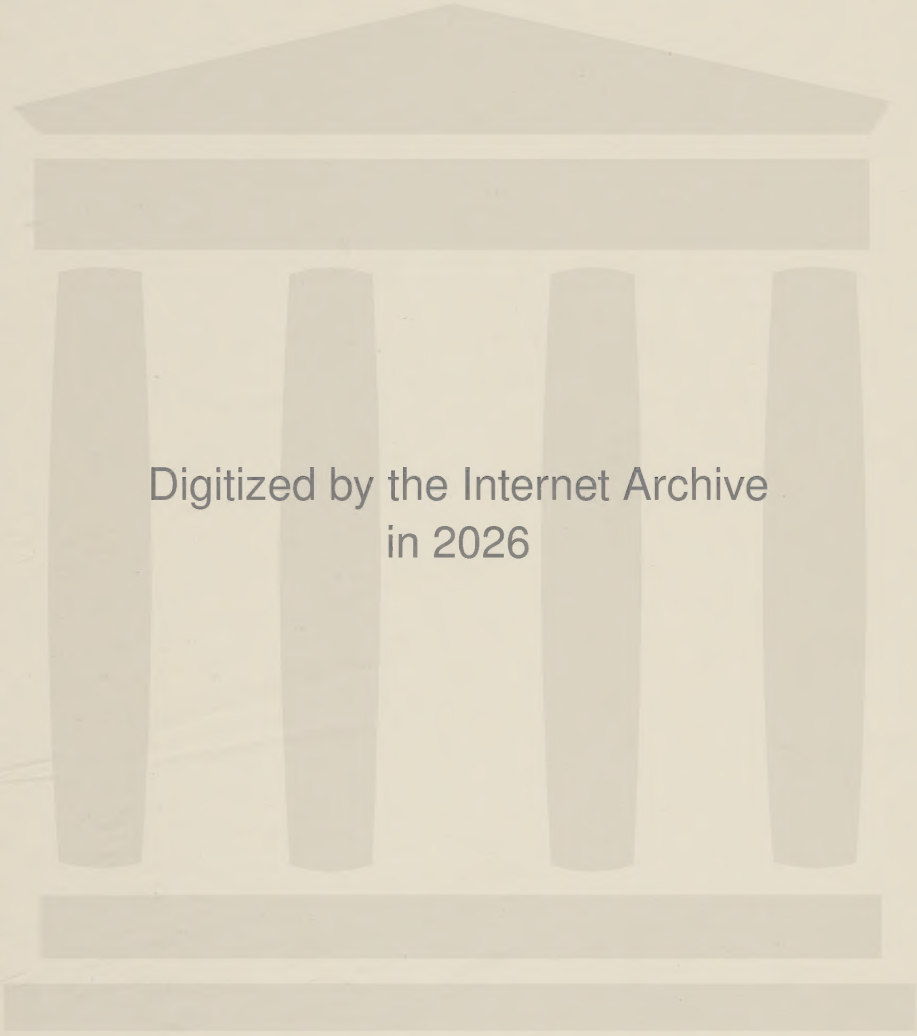
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RUINS OF ANCIENT CHURCH AND TURRET, SEIR-KIERAN. VIEW FROM SOUTH-EAST.

THE

# History and Antiquities of the Diocese of Ossory.

BY

THE REV. WILLIAM CARRIGAN, C.C.,

MEMBER OF THE ROYAL IRISH ACADEMY

WITH

## A PREFACE

BY

THE MOST REV. DR. BROWNRIGG,

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# CONTENTS.

## Vol. II.


| | | Page |
|---|---|---|
| CHAPTER I. | —The Parish of Seir-Kieran | 1 |
| ,, II. | —The Parish of Aghaboe | 26 |
| ,, III. | —The Parish of Ballyragget | 80 |
| ,, IV. | —The Parish of Borris-in-Ossory | 125 |
| ,, V. | —The Parish of Camross | 146 |
| ,, VI. | —The Parish of Castlecomer | 156 |
| ,, VII. | —The Parish of Castletown | 171 |
| ,, VIII. | —The Parish of Clough | 188 |
| ,, IX. | —The Parish of Conahy | 192 |
| ,, X. | —The Parish of Durrow | 210 |
| ,, XI. | —The Parish of Freshford | 246 |
| ,, XII. | —The Parish of Galmoy | 276 |
| ,, XIII. | —The Parish of Johnstown | 289 |
| ,, XIV. | —The Parish of Lisdowney | 307 |
| ,, XV. | —The Parish of Rathdowney | 339 |
| ,, XVI. | —The Parish of Urlingford | 361 |


## APPENDICES.


| | | |
|---|---|---|
| Appendix I. | —Ancient North Ossory Landmarks | 381 |
| ,, II. | —The Abbey of Abbeyleix, Queen's Co. | 387 |
| ,, III. | —Fragment of an Inscribed Monument at Ballinakill, Queen's Co. | 394 |
| ,, IV. | —Inscriptions at Kilcooley Abbey, Co. Tipperary | 395 |

# LIST OF ILLUSTRATIONS.

## Vol. II.

PAGE

Ruins of ancient Church and Turret, Seir-Kieran, View from South-east. (*Frontispiece*)

Seir-Kieran, View from West .. .. .. .. .. 9

New Church, Seir-Kieran .. .. .. .. .. 21

Aghaboe. (From Ledwich's *Antiquities*, 1804.) .. .. .. .. 27

St. Fintan's Church, Clonenagh .. .. .. .. .. 33

Strongbow's Charter Granting Aghaboe to De Hereford .. .. 39

View into Phelan's Chapel, from Abbey Church .. .. .. 44

Ancient Church Tower, Aghaboe .. .. .. .. .. 45

Doorway of Church Tower, Aghaboe .. .. .. .. 46

The Cross, Aghaboe .. .. .. .. .. .. 48

Ancient Church of Monahincha, North-west View .. .. .. 49

" " View of Interior .. .. .. .. 50

Gortnaclea Castle .. .. .. .. .. .. 53

Donoughmore Church, South-west View .. .. .. .. 81

Ballyragget Monstrance, Date 1752. .. .. .. .. 83

" Castle .. .. .. .. .. .. 92

Relic of the Holy Cross .. .. .. .. .. 97

Silver Case Containing Relic of the Holy Cross .. .. .. 98

Kilminan Church, North-West View .. .. .. .. 106

Rosconnell Church .. .. .. .. .. .. 110

Slab in Rosconnell Church .. .. .. .. .. 111

East Window of Loughill Church, View from inside .. .. .. 116

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PAGE

Ruins of Borris-in-Ossory Castle .. .. .. .. 127
The Moat of Skirke .. .. .. .. .. .. 136
Ancient Stone-roofed Building in Anatrim Churchyard .. .. 148
St. Kavan's Well and Stone, Anatrim .. .. .. .. 149
Chalice of the Penal Days .. .. . .. .. 164
Churchtown Church. South View .. .. .. .. 173
Purcell Coat of Arms, from Monument at Coolcraheen .. .. 195
Inscribed Mural Tablet Forming Part of Purcell Monument, Coolcraheen .. 196
View of the Nore, from Castlewood House, Durrow .. .. .. 215
Ballyclippoge Church, Ballinaslee, Durrow .. .. . 220
Cullahill Church and Castle .. .. .. .. .. 235
North View of Aghamacart Priory .. .. .. .. 236
Parish Church, Presbytery and Schools, Freshford .. .. .. 247
Shrine of St. Lachtain's Hand .. .. .. .. .. 249
Doorway, West Front, Freshford Church .. .. .. .. 253
Two Details of Door Ornamentation, Freshford Church .. .. 254
Base of Cross, The Square, Freshford .. .. .. .. 256
Sedilia, Sacrarium and Aumbry, Ballylarkin Church .. .. . 260
Freshford Chalice, Date 1635 .. .. .. .. 271
Round Tower, and Ruins of Priory Church, and Kilpatrick's Chapel, Fertagh, South-East View .. .. .. .. .. .. 202
Ditto, North-East View .. .. .. .. .. 204
"Kilpatrick's Tomb," Fertagh .. .. .. .. .. 205
Ancient Irish Bell Found at Foulkscourt, Co. Kilkenny .. .. 301
Thubberadhroo, East View, Showing Door .. .. .. .. 328
Ancient Terminal Cross Resting Against South Wall of Thubberadhroo .. 329
Clonburren Castle .. .. .. .. .. .. 343
Ruins of Cloonmeen Abbey .. .. .. .. .. 344
Errill Church, from South-West .. .. . .. .. 346
,, Cross .. .. .. .. .. .. 347
Urlingford Church .. .. .. .. .. .. 362
,, Castle .. .. .. .. .. .. 364
Clomantagh Church, From South-East .. .. .. .. 367

# HISTORY AND ANTIQUITIES

OF THE

# NORTHERN

# DEANERY OF OSSORY DIOCESE.

## CHAPTER I.

### PARISH OF SEIR-KIERAN.

THE parish of Seir-Kieran is situated in the King's County, in that part of the ancient territory of Eile O'Carroll known as the Barony of Ballybritt. It is entirely cut off from the rest of Ossory by the Diocese of Killaloe, which surrounds it on every side, except the north, where the Comcor river separates it from the Diocese of Meath. It consists of three detached portions, viz :

(1) Clareen, which comprises the several townlands of Aghagurty, Ballygaddy, Bellhill, Breaghmore, Churchland, Clonmore, Clooneencapullagh, Courtland or Viewmount, Derrybeg, Glebe, Grange, Killinure, Kilmaine, Longford Big, Longford Little, Mossfield and Oakley Park.

(2) The townland of Osierbrook, (108 stat. acres).

(3) Fancroft, comprising the townlands of Fancroft and Glascloon (539 stat. acres).

The first of these divisions is one mile south, or south-west, of the second, and four miles north of the third. The two chapels, at Seir-Kieran and Fancroft, are seven Irish miles apart. The total area of the parish is 5,818 ac. 3r. 23p. (stat. measure). Its Catholic population is 430.

St. Kieran, first Bishop of Ossory, founded, as we have already seen,[1] a great monastery at Seir-Kieran, about the middle of the 5th century, and fixed in it his Episcopal See.

## Annals of Seir-Kieran.

*Circa*, A.D. 450. Foundation of the Monastery of Seir-Kieran
695. St. Killen MacLubnen was abbot of Saighir.[2]
739. Laidhgnen, Abbot of Saighir, was slain.[3]
771. Tnuthghal, the Abbot, died.[4]
783. (*recte* 788). Maccog, the Abbot, died.[5]
788. (*recte* 793). "Cucathrach of Saighir, died."[6]
807. (*recte*, 812). Cobhthach, the Abbot, died.[7]
809. (*recte*, 814). Fearadhach, the Abbot, died.[8]
810. (*recte* 815). Conchobar, the Abbot, died.[9]
826. Connmhach Ua Loichene, the Abbot, died.[10]
832. Irghalach, the Abbot, died.[11]
842. "Plundering of Birr and Saighir by the Gentiles."[12]
846. Anluan, the Abbot, died.[13]
867. Cormac, son of Eladhach, Abbot of Saighir, bishop and scribe, died.[14]
870. Geran, son of Dicosc, the Abbot, died.[15]
885. Sloghadhach Ua Raithnen, the Abbot, died.[16]
912. Cormac, Bishop of Saighir, died.[17]

[1] Vol. I. pp. 8-15.
[2] See Vol. I., p. 18.
[3] *Ibid.*
[4] *Ibid.* p. 19.
[5] *Ibid.*
[6] *Four Masters.*
[7] See Vol. I., p. 19.
[8] *Ibid.*
[9] *Ibid.*
[10] *Ibid.*
[11] *Ibid.*
[12] *Chron. Scotorum.*
[13] See Vol. I., p. 19.
[14] *Ibid.*
[15] *Ibid.*, p. 20.
[16] *Ibid.*
[17] *Ibid.*

919. Fearghal, son of Maelmordha, the Abbot, died.[1]

920. "Aedh Ua Raithnen, old sage of Ireland, and wise man of Saighir, died."[2]

The Ui Raithnen were an old Ossory tribe, descended from Aengus Osrithe. Their genealogy is given *in extenso* in the *Book of Leinster*, p. 340, where we find that Aedh, "in sui," or "the sage," here mentioned, was son of Flaithen, son of Bran, son of Diarmaid, &c.

937. "Ceallach, son of Caellaighe, Prior of Saighir, died."[3]

941. Fogartach, the Abbot, died.[4]

941-4. At this time Sadhbh, Queen of Ireland, wife of the Ard-Righ, Donnchadh, son of Flann Sionna, and daughter of Donnchadh, King of Ossory, grieved that Saighir, the burial-place of her ancestors, lay open and defenceless, while so many other famous churches in Ireland were encircled by walls, induced her royal husband to send a number of masons to erect a suitable wall of stone around the cemetery.[5]

951. Ceannfaeladh, son of Suibhne, Abbot of Saighir, died.[6]

952. "Saighir-Chiarain was plundered by the men of Munster.[7]

961. "Fearghal, son of Ceallach, died at Saighir, after penance."[8]

974 or 975. Donnchadh, King of Ossory, father of Queen Sadhbh, or Sabia, above, died at an advanced age, and was buried with his forefathers at Saighir.[9]

984. "Flaithlemh, airchinneach of Saighir, died."[10]

1004. "Foghartach, Abbot of Leithghlinn and Saighir, died."[11]

1012. "The Prior of Saighir was killed."[12]

1048. "Dunchadh Ua Ceileachair, successor of Ciaran of Saighir, died."[13]

1079. "Ceallach Reamhar (the Fat), successor of Brenainn of Birr and of Ciaran of Saighir, died."[14]

1118. The See of Ossory was changed from Seir-Kieran to Aghaboe, most probably by the Synod of Rathbreasail, held in this year.[15]

1200. About this date the old Irish order of monks at Saighir having become extinct, or been superseded, the monastery, church and parish were handed over

[1] See Vol. I., p. 20.
[2] *F.M.*
[3] *F.M.*
[4] See Vol. I., p. 21.
[5] Vid., pp. 7-10, *infra.*
[6] See Vol. I., p. 21.
[7] *F.M.*
[8] *Ibid.*
[9] Vid., pp. 7-10, *infra.*
[10] *F.M.*
[11] *Ibid.*
[12] *Ibid.*
[13] *Ibid.*
[14] *Ibid.*
[15] See Vol. I., p. 22.

to the Canons Regular of the Order of St. Augustine, who established a community here, and continued in possession down to the Reformation.

1284. "The Lord Bishop of Ossory, Geoffry St. Leger, acquired" [*recte* recovered] "the manor of Serrkeran by duel," according to Clynn and others.[1]

The manor of Seir-Kieran, which comprised the whole of the parish of Seir-Kieran, being See-lands, belonged to the Bishops of Ossory from St. Kieran's time; but in the troubled period following the Norman Invasion it had been seized on by some lay usurpers and detained unjustly by them. Bishop St. Leger determined to recover the lands; but the documents to support his claim, in the law courts, not being forthcoming, the usurpers refused to surrender them. He accordingly appealed to the trial by single combat, in accordance with the jurisprudence of those times, and being victorious in the combat, the manor of Seir-Kieran was restored to the See.

In the *Red Book of Ossory*, fol. 1., *dorso*, there is an entry in a hand of the early part of the fourteenth century, perhaps forty or fifty years after the recovery of the manor; it is headed: "Reddit. Dni. Epi. Ossorie," and contains, among other "items," the following:—"*Item.* Sayrkeran et Fynchor, xxiiiili., xiis., viiid.;" that is, the yearly rent of the manor of Seir-Kieran and Fancroft was then worth to the Bishop of Ossory £24 12s. 8d., a sum equal to, at least, £500 of present currency. Hence it is little wonder the Bishop should take steps to restore such a valuable property to the See.

Immediately below the rent-roll, from which the above item is taken, occurs, in a hand and ink apparently identical, a memorandum that the Manor of Saerkeran contained twelve score acres of arable land in demesne, with the appurtenances; and the burgage land, fifteen score acres of arable land with the appurtenances, on which were settled forty-one burgesses; and that each acre of arable land in demesne and burgage land was valued at six pence per annum. At the bottom of the same page, in a hand of the seventeenth century, appears the following entry:

"Nomina villarum de Seyr:

"Brechmorh, Cuyll-na-fernog, Achanarty, Ulongport, Caenachan, Ufyghach, Carrucata de Saeyr, Cyllmeagayn, Capella de fyncora."

1475 (Oct. 6). By Papal Brief of this date, Nicholas Ommunachan (O'Moynahan), canon of the monastery of St. Keran of Sayr, or Sayer, of the Augustinian Order, was appointed Prior of that House, in place of Donald Omechier (O'Meagher) resigned: 60 marks income.[2]

[1] See Vol. I. p. 41.
[2] Bliss's MSS.

1540. Suppression of the Priory of Seir-Kieran, by Henry VIII.

1548. "Saighir-Chiarain was burned and destroyed by the English and O'Carroll."[1]

1552 (June 8). A lease was given by the Crown, "to John Croft, gent., of the site of the Priory or Canon house of Syrekeran in O'Kerolls country, houses and land in the town and parish of Syre Keran, the Graing beyond the water of the *Wore*, the tithes of the parish of Sire Keran, and the towns of Kennaghan,[2] Ballymonyne,[3] Syre, Fiagh,[4] Kilmean,[5] Breaghmoye,[6] Coylenevernocke,[7] Longert,[8] Aughevourte and Feugher.[9] To hold for twenty-one years, at a rent of £7 8s. 4d." [10]

From the above it follows that the right of the Bishops of Ossory to the manor had, at the time, been falling into abeyance.

1566 (Dec. 20). John O'Keroll, gent., got a lease from the Crown "of the site of the religious house of Sy[r]Keran in O'Kerralls country, lands of Seyre, four copples of tithe corn in Seyre, Cowlnevernok, Feryher, Sy[r] Keran, Breghmaghe, Kylmean, Ballemonen, Feaghe, Kenaghan, Loncurt and Aghgurtie, parcel of the rectory of Syrekeran, besides four copples and the altarages assigned to the curate. To hold for twenty-one years, at a rent of £51." [11]

1568 (Dec. 28.) By Inquisition taken at Lemyvanane (now The Leap), in Ely, in O'Carroll's country, before Michael Fitzwilliams, Esquire, and Francis Delahyde, gent., commissioners appointed by the Queen, the jury find "that the Priory of the Canons called the Priory of St. Keran, otherwise the Priory of Shyre Kerane in Ely aforesaid, belongs to the Queen by reason of the said parliament, and that the site of the said Priory contains one acre in which are the stone walls of what had lately been the church of the said Priory; one small turret (*una turris parva*); one large stone house thatched with straw which is

[1] *F.M.*

[2] Kennaghan, from *caonach*, moss, and *an*, abounding in. The townland is now called Mossfield.

[3] Now Ballymoney, *i.e.*, Baile a' Mhuine, place of the brake or shrubbery. The townland is now included in Oakley Park, where the ruins of "Ballamoney castle" are still pointed out.

[4] Fiagh, in Irish, probably Fiadach, which means a resort of deer. This townland, now called Feeă, is also included in Oakley Park.

[5] Now called Kilmaine.

[6] The correct pronunciation of this name is Braychmă, which has been corrupted into Braychmŏr. The townland now always appears as Breaghmor. The Irish form of the name is Breć-mhagh, *i.e.*, Wolf-plain, or Plain of the Wolf.

[7] Hibernice, Cuil na bh-fearnog, angle of the alders. This townland is now probably Osierbrook.

[8] Longert, now Longford, in Irish Longphort, which means a fort or encampment.

[9] Feugher is a misprint for Fengher, also written Feryher, ffenchroe, Fyncora, &c. The Irish form is Fionn-choradh, *i.e.*, the White Weir. The name, now badly rendered Fancroft, should, instead, have assumed the form Fincră or Fincără.

[10] *Fiants* of Edw. VI.

[11] *Fiants* of Queen Eliz.

now [used as] the parish church, as the church aforesaid has been completely ruined (*prostrata*); and two other thatched houses in which the Canons used to dwell, which are worth per year, besides repairs, 3s. 4d. And they say that the vill (*villa*) of Shyre [Keran] belonged to the said Priory, but that it now belongs to the Queen, and that in it are six cottages, and in the fields belonging to the same [vill] are 40ac. of arable and pasture land, worth per year 6s. 8d. And they say that the Rectory of Shyre, otherwise Shyrekerane, belonged to the said late Priory and now belongs to the Queen, and that its tithes, with the altarages, are worth, per year, 40s over and above the pay of the Curate," &c.

1586. "The site of the religious house of Syrakeran in O'Karrolls country, with its possessions," as leased to John O'Keroll in 1566, was leased for a term of sixty years to Lucas Dillon, Knt., Chief Baron of the Exchequer.

1604. A grant of same was made by James the First to Sir William Taaffe, who subsequently, according to Archdall, assigned it over to James, Earl of Roscommon.

1649-53. The freeholders of "Shirkyran Parish," at the advent of Cromwell were :—

Daniel Carroll, Irish Papist, who held Ballimoneene, Brecanagh and Clonmore (285ac. or. op.); of the same (2 2 0), unprofitable; ffeagh (323 3 0); Granaghan (19 0 0); Kenaghan and Tarlaghan (155 2 0); in the same (29 1 0); parcells of the same (13 2 0), unprofitable; Ballygaddee, being parte of Kenaghan (165 0 0); of the same (13 1 0 unprofitable); Killmaine (223 3 0); of the same (6 3 0), unprofitable; of the same (8 1 0); Aghagurtie (136 1 0); Grange (136 1 0); of the same (17 2 0) unprofitable. The last two claimed by Major Cary Dillon, Prot., and by some said to be glebe.

Church Land—Shyrkyran (26 1 0); of the same (7 3 0).

John Mooney, who held Longford (237 3 0); of the same (12 1 0), unprofitable.

Lewis Carroll of Gowne, who held Cloneencabullagh and Keneghan (43 1 0); of the same (9 2 0), unprofitable.

Lt. Col. Oliver Wheeler, Prot., who held B[r]eaghmoe, Cullenen, Culluenarnoge and Magherymore, 2 parts and a fourth (961 0 0).

John Carroll of Clonlisk, Irish Papist, leased to Edm. Keating, Esqr., before ye Rebellion, ffenchroe and Ballinlogh (270 0 0).—From *Book of Surveys and Distributions.*

All the above freeholders, with the exception of Lt. Wheeler, forfeited under the Cromwellian regime in 1653.

## The Enclosing of Seir-Kieran Churchyard with a wall by Sadhbh, Queen of Ireland—Burial therein of her father, Donnchadh, King of Ossory.

The following curious account of these events is found in some MS. Gaelic editions of Keating's *History of Ireland*, and has been most obligingly translated into English, for insertion here, by David Comyn, Esq., M.R.I.A., Dublin :

"A.D., 927. Donnchadh, son of Flann Sionna, son of Maolseachlainn, of the line of Eireamhon, held the kingdom of Ireland twenty years. Gormfhlaith, daughter of Flann, son of Conuing, was the mother of this Donnchadh.

"Sadhbh, daughter of Donnchadh, son of Ceallach, King of Ossory, was his wife : and this Donnchadh went, and a great company with him, to make a wall or ditch around Saighir of Ciaran, at the request of his wife, Sadhbh ; for she was envious that a wall or dyke should be around every principal church in Ireland, and her own church having no fence. Wherefore there came the men of Meath to a mound [Tulach Dhonnchadha] beside Saighir eastward, and commenced constructing a dyke around the church [every day]. It is then was brought the body of Donnchadh, son of Ceallach [*i.e.*, her father] to be buried ; and after his interment, the night coming on, there came nine dusky, long-haired 'crosans' to the grave, that took to performing as is the custom for 'crosans' from that out. And their eyes and their teeth were whiter than the snow of one night, and every other part of them was blacker than smith's coal. It is thus they came, having verses on the King of Ossory ; and everyone who saw them was sick for a day and a night. Here is the poem (they recited) :

'The people of great Donnchadh, son of Ceallach,
a proud billeting :
Sweet-singing companies are chanting ;
we (come) among the hosts.
A host with the cattle (?) ; full fields ;
drinking-houses.
Fair young women, generous princes,
great nobles.
The shouting of his champions and of his foot soldiers ;
the billeting of brave hosts.
The ranks of his beggars in the pleasant sun(shine) :
the cups of the noisy carousers.
Cymbals (and) pipes (played) in harmony ;
wonderful poets :

With a brilliant composition they used to come
to the prosperous King of Raighne.
Sad (?) is thy destiny, O son of the King of Raighne
(who was) in prosperity.
Where are the cups, where is the retinue
thy father had ?
A grip has been seized of the man whom they
would all serve :
Pleasant the course he had through the
beautiful (?) world.
Being washed with Baptism (?) for his soul,
when it is heard.
Great his value having gone into the (land) beyond :
we are his people ? '

" It was practised, therefore, by this company from the twilight [of night] until morning to be performing this composition on the aforesaid grave, so that thence there arose a question among the clergy and the warriors, for they marvelled (to see) demons, manifestly, lamenting that King who was (so) truly devout. Here is (a description of) some of his devotion : frequent confession and reception of the Body of Christ, diligent prayer, and (bestowing) food to the poor of God on all the feasts of the Apostles, in every church in Ossory : he would place orphans (or some poor person) at nurse, for God's sake, in the houses of friends throughout Ossory : and moreover, three receptacles, *i.e.*, bags of leather in every house ; namely, a bag in which everyone would put the tenth part of his meal, and a bag in which Michael's portion would be put by everyone, and a bag in which would be put Sitric's cake, which would be at the disposal of the woman of the house for distribution among the poor whom neither a share of the tithe nor of Michael's portion had reached. As for the clergy they made a three-day fast, and prayer (during three days) that it might be shown to them why the demons followed the body of the King ; (so) that an angel of God came to a ' Culdee ' of the race of Fiachadh, son of Niall, who was in that assembly : and [said] : ' It is well ye have done, making this fast. Nine members of the company of O'Coingeoidh (are) those ; and this is the third time they have come to Ireland from hell, and, since they were not able to get a " chance " at the King during his life, they are, after his death, making trouble over the body. And let Masses be offered, and holy water [blessed] by ye, and let it be sprinkled on the grave and on the whole cemetery, and all the demons will depart.' So it was done, and the company of O'Coingeoidh came in the shape of dusky black birds in the air above them, for they dare not

SEIR-KIERAN. VIEW FROM WEST.

rest on the clay of the cemetery; and they said that the fasting and the consecration were not in vain, 'for we would have been on the track of the body since we had no opportunity against the soul.' And with that they departed, so that they were seen no more. At that time the 'crosan,' Fionn O'Cionga, and MacRionntach O'Condharain were there, and it is they who committed to memory the above composition from the company of O'Coingeoidh: and this pair followed 'crosantacht' (as an art from that out) till death." [1]

## Antiquities at Seir-Kieran.

The ecclesiastical ruins and graveyard of Seir-Kieran are situated in the townland of Churchland, within an area of about eight Irish acres, enclosed by a fosse,

[1] In an Ordnance Survey letter, dated from Roscrea, Feb. 9th, 1838, and entitled "Of the Diocese of Ossory," John O'Donovan gives a translation of Mac Firbis's Irish version of the above tale. He begins the letter with an account of the extent of Ossory Diocese, and then continues:—

"It is very curious that the parish of Seir Kieran, which is insulated in the Diocese of Killaloe, was referred to as in Ossory so early as the time of King Donogh, the son of Flann. As throwing light on this subject the following story given by Mac Firbisse is curious though it gives us an unfavourable idea of the character of the clergy of the day. Nothing should be suppressed that throws any light on the condition of man in any age. Why suppress?

'Donagh (the son of Flann, son of Maelseachlainn Mor, son of Donnell,) leads an army to erect a wall and sink a trench round the church of Saighir Chiarain, at the request of his wife, Sabia, the daughter of Donnogh Ramhor, the son of Kellach, King of Ossory. It created great envy in her mind that every one of the distinguished churches of Ireland was enclosed with a wall and ditch, while her own family church of Saighir was without wall or ditch. All the men of Meath went with her to Tullydonogh to the east of Saighir and commenced the erection of the wall. Shortly after the body of her father arrived at the churchyard for interment, having been carried on a Féan (a car or chariot), drawn by six horses, and he was interred without delay. At nightfall nine long-haired, black Crossans [Crouched friars] came and commenced chanting (cliaruigheacht) over the grave in the same manner that Crossans are ever since in the habit of doing. Their eyes and teeth were whiter than snow, but every other part of them was blacker than the smith's coals. They commenced to repeat a poem for (*i.e.* concerning) the King. Everyone who beheld them was sick from morning till night. This is the poem they repeated. [A poem then is inserted in which I find a contradictory meaning.] These clergy continued from night till morning repeating this poem over the King's grave, and all who beheld them (as has been already said), were sick from morning till night. At length a question arose among the laity and clergy on the subject, for they were surprised that demons (as these manifestly were) should frequent the grave of so truly pious a King, who had been accustomed to distribute food and drink among the poor of God and among all the people, in all the chief churches of Ossory, on the festivals of the Apostles, and whose conduct was under the control of Confession and confessional injunctions. The clergy abstained and fasted to God that it might be revealed to them why the demons followed him. And an angel of God come openly to O'Caple, a Culdee of the Kinel-Fiach-mic-Neill, then residing at Saighir, and said to him: 'It is well ye have fasted,' said the angel. 'These are nine of the clergy of O'Coingeoidh, and this is the third time they have come to Ireland from hell. Not having been able to injure the King during his lifetime they have come to annoy him [*i.e.* his body, which had lost all sensibility] after death. Let Masses be offered and let the consecrated waters [*i.e.* holy water] of God be made to-morrow, and let it be sprinkled on the grave, and on all the cemetery, and on the plain of the church, and the demons shall then depart from you.' This was accordingly done; and the clergy of O'Coingheoidh came fluttering in the air in the shape of very black birds, for they durst not lie in the consecrated ground, and they said: 'The fasting and the consecration are not to no purpose [*i.e.* have defeated our purpose], for we would haunt the body of the King in this world, as his soul is in heaven in the other world and we have no power over it.' And then they departed.

'The Crossan Fionn O'Kinga and Mac Rionntach O'Conodhrain were present on this occasion and it was they who took [*i.e.* committed to memory] the poem and the tune from the clergy of

in some places 40 ft. wide, and by a huge double rampart of earth. These defences are now nearly levelled on the east side, but are well preserved, for the most part, on the west, north and south. On the south-western angle of the enclosure there is a great square *Dun*, 22ft. wide at top and rising to a considerable height. Besides these earthen structures, there are also scattered everywhere, over the western half of the enclosed area, extensive remains of mounds and foundations. The spacious avenue may still be clearly traced at the north side. The entire enclosure slopes down to the little river *Uar*, which is its eastern limit. A little to the west, beyond the road to Clareen, there is another earthen rampart, partly circular and more than 100 yards across.

O'Coingheoidh ; so that this is the poetical composition which served them from that forth, and not only them but all the other Crossans [satirical Bards ?] of Ireland.

"This is a most strange story. What were the Crossans ? The English family of MacCrossan have taken name from the profession whatever it was.

"I don't want to make use of this story to shew what vile, low and ignorant knaves the clergy of Saighir Kieran were ; all I want to draw from it is that the church of Saighir was then the burial-place of the Kings of Ossory, and that this accounts in some measure for its being placed in the Diocese of Ossory.

JOHN O'DONOVAN."

How O'Donovan could identify the "nine long-haired, black Crossans," here mentioned, with "Crouched Friars," or with any body of ecclesiastics, and how he could draw conclusions from this tale unfavourable to the clergy of old Seir-Kieran, it is impossible to conceive. Even the tale itself most clearly distinguishes the *real clergy* of Seir-Kieran, who "abstained and fasted to God," from the spectral Crossans of the Cleir Ui Coingeoidh, who performed their antics over the King of Ossory's grave. The Irish word Cliar or Cleir, which O'Donovan here translates *clergy*, and which serves as the groundwork of his uncomplimentary remarks, does not necessarily denote ecclesiastics at all ; the word is also used in reference to a band, train or company of persons of any description whatever. It is satisfactory to find that, on a wider reading and experience of ancient Gaelic literature, O'Donovan became acquainted with the true nature and character of the Crossans who belonged to Cleir Ui Coingeoidh, and that he himself supplies the fullest refutation of his own aspersions on the character of the old Seir-Kieran clergy. In a note contributed by him to Graves and Prim's *History and Antiquities of St. Canice's Cathedral* (page 10), in 1857, nineteen years after he had written his Ordnance Survey letter, he writes :

"The *Crossans* were *poets*, whose principal office was to compose funeral dirges or family panegyrics, but who frequently degenerated into satirists like the modern *keeners*. From this *order of poets* the family of Mac-I-Crossan, now Crosby, in Ulster and Leinster, is sprung. It is a curious fact that the celebrated family of Glandore was of the Leinster bards of this name : for it appears from a letter in the State Papers Office, London, dated December 2nd, 1601, in the handwriting of the then aged Earl of Ormond, that the first of this family was an Irishman from Leix, and the son of Mac-I-Crossan, O'More's bard. . . . The story [told in the Ordnance Survey letter] is also curious for the reference to Cleir Ui Coingeoidh, O'Congeo's *band of poets*, to whom I have seen no other reference. O'Congeo must have been some satirical Crossan whose followers were believed to have all gone to the lower regions. It appears to me further, that this story was penned at a very early period to flatter the royal family of Ossory, and to bring *the order of poets called Crossans* into disrepute, for the Crossan Finn O'King, and his contemporary O'Conoran, are said to have committed to memory and afterwards imitated, the song of the Demons."

In his *Social History of Ancient Ireland*, published in 1903, Dr. P. W. Joyce writes that the Crossans were "professional gleemen" who "travelled from place to place earning a livelihood by amusing the people, like travelling showmen of the present day." This is further proof, were there need of such, that the Crossans were entirely distinct from the clergy of the church of Seir-Kieran, or from any body of ecclesiastics in ancient Erin.

The CHURCHYARD is about half an Irish acre in extent, and in shape is partly rectangular. It is surrounded by a wall, of which nearly all the south, and pieces of the other three sides, are of extreme antiquity, being undoubtedly portions of the enclosing walls erected between 941 and 944, at the instance of Queen Sadhbh, (see pp. 7-9, *supra*) ; the rest of the wall is modern. The remains of Queen Sadhbh's wall show it to be 8½ ft. high, and 4 ft. thick at the ground ; both its faces batter inwards several inches ; the slope of the coping is not equiangular, the internal face being the more upright ; the work exhibits one or two well-defined courses, composed of stones of moderate size apparently dressed but on one surface, fitted carefully together and spawled ; the centre is compacted of small stones, grouted with mortar of extreme hardness. Extraordinary strength and solidity are still, after almost a thousand years, the striking characteristics of this ancient wall.

The CHURCH of Seir-Kieran stood in the north-west angle of the churchyard. It was rectangular, and measured 95 ft. from east to west and 28 ft. from north to south. The walls, which were three feet thick, are gone nearly to the foundation, except the north side wall, which is still substantial, its greatest height being from 18 to 20 ft. None of the remaining pieces shows any trace of a door or window, from which an opinion as to the age of the building might be formed. That it is much more modern than Queen Sadhbh's wall, will appear quite manifest by a comparison of the remains of both.

Hence this cannot have been ever the Cathedral Church of Ossory, as the See was removed from Saighir before it could have been erected. It probably stands on the site of the old Cathedral, and was certainly the Priory Church of the Canons Regular of St. Augustine, at Seir-Kieran, during the three centuries that preceded their suppression, in 1540. It appears to have been burned down in 1548 when "Saighir-Chiaran was burned and destroyed" (See p. 5, *supra*), as the Inquisition held in 1568, and already quoted, refers to it as the bare "stone walls of what had *lately* been the church of the said Priory," and as being then "completely ruined."

The ROUND TOWER, or rather TURRET of Seir-Kieran, mentioned in the same Inquisition, as "una turris parva," stands up against the south-east angle of the Priory Church just described, at the intersection of the south side-wall and east gable. It is but 14ft. high, independent of the conical stone cap of which only part remains ; the walls are 3 ft. thick. It is 7 ft. in diameter on the inside. At the height of 5 ft. from the ground floor it was divided into two stories by a loft resting on wooden joists, the grooves for which appear in the wall. The upper story is pierced all round, 8 ft. from the ground on the outside, by seven *shot-holes*, very narrow on the outer side but wide on the inside. That this turret cannot be very ancient is clear from its having been built *against* the abutting gable of

the *already existing church*. As our Annalists first mention the use of guns and gunpowder in Ireland in the year 1487, the date of the turret must lie between this year and 1548, when the Priory church was destroyed. The purpose for which it was erected was, no doubt, to serve as a much-needed safe repository for the chalices, vestments and other such valuables belonging to the Canons. It communicated with the Priory Church by a small door on the inside.

The Inquisition also mentions that within the graveyard stood "a large stone house thatched with straw which is now [used as] the parish church, as the church aforesaid has been completely ruined."[1] For what purpose this large "stone house" was originally used, I cannot say, but it served as the Protestant church of the district from 1568 to about 1860, when it was taken down and the present Protestant church of Seir-Kieran built on its site. It is described by those who saw it as presenting no appearance of having been ever built for a church. It had one remarkable feature, however, and that was a beautiful triple-lancet window with tall, slender stone mullions, and a hood-moulding beneath which the under part of the window frame has incised sculpturings of fern or palm leaves. This window is a blending of the Early English and Decorated Styles of architecture, and, therefore, may be assigned to about the year 1290. It was, presumably, transferred from the Priory Church to the late Protestant church: from the latter it was transferred to its present successor, where it has been set up in the east gable.

The Inquisition further mentions that the Canons dwelt in the churchyard in "two other thatched houses." These two houses stood together, partly within, but mostly without the burial ground, near the south-east corner, where their foundations can still be traced. The cloister area lay outside the graveyard to the north, the north side wall of the church being the southern boundary of the cloister.

Scattered through the graveyard are a few sculptured stones of the doorway or window of a church erected here in the 10th or 11th century; one of these is the voussoir of an arch, carved with a bold three-quarter round moulding. Another stone has a rude medieval carving, in relief, of a woman's head with the hair arranged very high over the forehead.

Towards the western side of the graveyard, and midway between the north and south enclosing walls, there is the great stone pedestal of an ancient Irish cross. It is a solid, square block, graduated, and ornamented in the usual Celtic fashion. The rectangular cavity in the centre of the upper surface is 20 in. wide, 18 in. long, and 10 in. deep, so that it must have served as the receptacle of the base of a very massive cross. The cross is now missing. Perhaps it was secreted by

[1] See pp. 5-6, *supra*.

the Catholics at the time of the Reformation, to save it from destruction or desecration. Father O'Keeffe, when P.P., Seir-Kieran, had this pedestal uprooted and was bearing it off to Clareen chapel, when the Protestant Minister, the Rev. Mr. Scott, appeared on the scene, and insisted on his carrying it back and setting it up again in its old place. In connection with this missing cross two questions cannot fail to suggest themselves : Did it mark the resting place of the Kings of Ossory ? and, was it erected for that purpose by Queen Sadhbh, at the time the churchyard was enclosed at her request ?

In the *History of St. Canice's Cathedral*, by Graves and Prim,[1] there is given a drawing of an uninscribed slab, with incised Celtic cross, in the graveyard at Seir-Kieran. After a diligent search the present writer was unable to find the slab. Probably it is now sunk beneath the surface. At present only four monumental slabs with ancient crosses, are to be seen here. One, a fragment, has the upper part of a cross, in relief, with circular grooves at the four angles where the shaft and cross-bar intersect ; there is no inscription. Another, a very rough gritstone, has a beautiful incised cross, a drawing of which may be found in the *Hist. of St. Canice's*, p. 14 ; it, too, is uninscribed. A third is a small block of freestone with a small incised cross resembling what, in Heraldry, is called a *Cross Potent*, except that the base of the shaft is quite plain ; it has no inscription.

The fourth and most interesting of these slabs lies about 20 ft. to the south-east of the pedestal of the ancient cross. It is of grit or freestone, very rough at the sides and ends, but smooth on the upper surface, and measuring 4½ ft. in length by 2 ft. 1 in. in breadth. Down the centre, extending the whole length of the flag, is a most beautiful incised Celtic cross, a rubbing of which appears in Miss Stokes's *Christian Inscriptions in the Irish Language*. Beginning immediately under the left arm of the cross, and continued down along, in one line parallel to the shaft, may be read without difficulty the first seven letters of an Irish inscription. The remaining letters are so obliterated that they can be deciphered only with the aid of carefully-taken rubbings. The following is the entire inscription :—

Or. DO CHERBALL

that is, A prayer for Cearbhall. That this monument commemorates a layman is more than probable from the position occupied by the inscription, beginning as it does towards the upper part of the cross, *on the left*, and continuing thence towards the foot. Inscriptions to clerics almost invariably begin at the right of the upper part of the cross, and continue thence down along the side. Now

[1] See p. 13.

as Cearbhall, King of Ossory, who died in 885, was the most famous layman ever buried in Seir-Kieran, it is only reasonable to suppose that this slab, bearing his name, and marked with the beautifully-wrought Symbol of our Redemption, was placed here to mark his grave when, after a long and stormy career, he was called out of this life.[1]

Among the multitude of modern tombs in the graveyard the oldest inscriptions are :

"Here lyeth the body of Nicholas Herbert, son of Oliver Herbert of Killien, who dyed the 8th day of Janvary in the yeare of ovr Lord God, 1672."

"Here lieth the body of Anthony Harding who died the fifth of Febrvary one thousand seven hundred and one."

About 1860, some workmen engaged in removing stones for building purposes, immediately outside the churchyard gate, came upon an arched passage. Not wishing to injure it they carefully covered it up again, and interfered no further with the place. A similar archway was come upon, beyond the Uar river, under Bell Hill, by a cottager while working in his garden. Both these passages are probably connected with a third whose opening or entrance is in the centre of the "Three-Ring Fort," one field beyond Seir-Kieran graveyard, to the west, in Oakley Park. This Three-Ring Fort is one of the finest Raths in Leinster ; it consists of no less than four concentric rings, with the same number of fossae, and covers about two Irish acres.

The "site of a church" is marked on the Ordnance Map, at the distance of about 100 yards, to the north of the churchyard gate of Seir-Kieran ; but the walls no longer remain over ground ; in very dry summers, however, its outline can be traced in the withered grass.

A little to the south of the churchyard is "St. Kieran's Stone ;" it stands in the middle of the public road to Clareen. Beside the stone, and also in the centre of the road, is "St. Kieran's Bush," a whitethorn, which is held in such veneration that no one in the Barony of Ballybritt, no matter what his rank or religion, would think for a moment of interfering with it. Nor is this to be wondered at. Seventy or eighty years ago a gentleman named Harding, of Grange House, desired his workmen to cut off one of its branches which overhung the road and caused him some inconvenience whenever he drove by. They refused. He then went himself to lop off the bough, and in the very act of doing so, had a stroke of facial paralysis which badly disfigured him for the rest of his life.

[1] See Vol. I., Introd., p. 40.

## St. Kieran's Well.

St. Kieran's Well is in the second field from the churchyard, to the south-east, in the townland of Clonmore ; it is 9 ft. long and 6½ ft. wide, and is faced all round on the inside with a gritstone wall. On the 5th of March (which is observed as a holiday in Seir-Kieran parish), and seven following days, all the Catholics of the district for miles, come here, year after year, to pray to St. Kieran and drink from the fountain which he sanctified while on earth.

The stream from the holy well flows in a northerly direction, washing the eastern fringe of the great enclosure within which stood the monastery and city of St. Kieran. Some of the old people of the place call this stream "the Yewre ;" others call it "the Fawrawn." In the grant to John Croft in 1552, quoted above (p. 5), it is referred to as "the water of the Wore." Both "Yewre" and "Wore' represent the Irish uar [1] (*latine*, gelidus), *i.e.*, the ice-cold [stream]. "Fawrawn" is evidently a local rendering of the Irish fuarán, a name applied by Irish speakers in Co. Kilkenny, to the part of a stream in the immediate vicinity of the well out of which it flows ; and their application of the word is well borne out by Colgan, who writes that "Huaran sive Fueran idem sonat quod fons vivus, sive viva vel frigida aqua e terra scaturiens" (that is, Huaran or Fueran signifies a spring well, or spring of cold water gushing out from the earth).

It is not easy to decide whether it is of the holy well, or of the little stream that flows from it, that St. Patrick's oft-quoted prophecy or instructions to St. Kieran, relative to the founding of his great monastic City, must be understood. According to the scholiast of Aengus,[2] St. Patrick says to St. Kieran :

Saig uar
Cumdaig cach fornabru
icind xxx bliadan band
Condrucfem and ocus tu.

(Cold Saig,
Build a city on its brink.
At the end of thirty . . . . years
We shall meet there (thou and I)

The scholiast here glosses the words "Saig uar," thus: "i. nomen fontis,"

[1] uar and fuar have the same meaning, viz., cold or ice-cold; uarán and fuarán are substantival words formed from them.

[2] *Lebar Brecc.*

that is, *Saig uar* was the *name of a well.* In the *Genealogy of the Corca Laidhe* is the following version of St. Patrick's address :

Saiġir ſuair
ſoċaḋ caṫair ar a bru
i cind triċad bliaḋain band
Conċobar ann acur tu

(Saighir the cold,
Found a city on its brink.
At the end of thirty pleasant years
I shall meet there and thou).

Among the prose versions of St. Patrick's words, the Irish *Life of St. Kieran,* translated by Father Mulcahy, has :

" You will find a *well* . . . . and the name of the *well* is Uaran."

Colgan's *First Life of St. Kieran*[1] has :

" Adi *fontem* in medio Hiberniae . . . . . qui vocatur *Fueran,*"

which really does not differ from the preceding, as Fueran, now generally spelled Fuaran, is identical in meaning with Uaran. According to the ancient *Tripartite Life of St. Patrick,* however, our Saint is directed to found his monastery,

" Juxta *fluvium Huar* appellatum."

Saighir, or Seir, is locally pronounced *Syre,* which is, I am sure, the correct Irish sound.

## St. Kieran's Bell.

Bell Hill, in a townland of the same name, is but a few hundred yards to the east of St. Kieran's Monastery. It is a considerable elevation, and commands a very extensive view, especially towards the west, where, on a clear day, the " chill hills of Galway " may be readily descried. On his journey from Coolishall to Saighir, St. Kieran travelled on the track of the present road leading from Roscrea by Boheraphooca chapel, the old church of Roscomroe, over Aghagurty bridge, through Longford, and over Loftus's bridge, and thence by an ancient road now obliterated, that led over Bell Hill. When he arrived on the top of the hill, tradition says that the little bell given him by St. Patrick, " rang

[1] *AA. SS. Hib.*

in his pocket," with a sweet, silvery sound ; and hence the hill has been ever since known as " Bell Hill." An ancient hawthorn, called the " Bell Bush " marked the spot where the bell thus broke silence, and was held in much veneration ; it decayed away some years ago, but another has been since planted in its place.

The fact of St. Kieran's bell being so unmistakably and indelibly fixed on the topography and in the traditions of the locality, goes far to confirm the general accuracy of the statements made regarding it in the following passage from the Saint's *Life :*

" Now Ciaran's Bell tolled not until he came to the place where the well was which Patrick mentioned, namely Uaran. And on Ciaran's coming to Erin, God directed him towards that well, and when he had reached it, the little bell quickly rang with a bright, clear sound, and Barcan Ciarain is the name it gets ; and it is *now* as a token in the parish and city of Ciaran. It is carried about in the surrounding territory in order that Kings may be solemnly sworn by it at peril to strictly observe their truth (with each other as stipulated). Furthermore, it is borne to the public in common when obtaining for the successors (do chomharbaibh) of St. Ciaran's Monastery the necessities for their sustenance. It is where it was made was with Bishop Germanus, Patrick's master, and it was he who gave it to Patrick" [1]

In the *First Life of St. Kieran*, published in the *AA.SS. Hib.* Barcán Ciarain is written Bardan Ciarain, which latter Colgan thought might be a mis-spelling for Bodhran Ciarain, that is, the mute [bell] of St. Kieran. It is very probable, however, that the true name is Bearnan Ciarain, which literally means " Kieran's little gap." Bells belonging to the saints were much used, in former times, for swearing on ; and in some cases it has been found that, at the base of the rim, a small semi-circular gap or Bearnan was left, into which the person making the declaration inserted his thumb or finger. This is the case with the bell of St. Culanus, of Kilshanny, Co. Clare, and hence it is known as the " Barnawn Coulawin." [2]

This, too, was very likely the case with St. Kieran's Bell, and, therefore, it is not unreasonable to identify it with the Bearnan Ciarain mentioned in the following extracts from the *Chronicon Scotorum :*

" A.D. 972. Donnchadh Finn, son of Aedh, son of Flann, was slain by Aedh, against the protection of the Bearnan Ciarain, through treachery."

[1] *Life of St. Ciaran*, literally translated from the Irish, by Father Mulcahy, P.P.
[2] *Transac. Kilk. Archæol. Society* for 1852, pp. 61-2.

"A.D. 1043. The community of Ciaran fasted at Tulach-Garbha against Aedh Ua Conñacla, dynast of Teabhtha, and the Bearnan Ciarain was rung against him there with the end of the Bachal-Isa [the Staff of Jesus]; and the place, moreover, where he turned his back upon the clergy—in that place his head was cut off, before the end of a month by the men of Meath."

St. Kieran's Bell has long been lost.

The following beautiful verses on "St. Kieran's Bell," published, for the first time, several years ago, are from the pen of the Most Rev. Dr. Mac Redmond, late Bishop of Killaloe:

A hawthorn stands on yonder hill,
Bare, desolate, and lone—
A token frail, but faithful still,
Of centuries long flown.

The startled ear, at even-time,
When weird winds wander free,
May hear the ghostly Mass-bell chime
Beneath the hoary tree.

And still around the peasant's hearth,
The legend strange is told,
How, never touched by hands of earth,
Rang out that Bell of old.

They tell how blessed Patrick's hand
On Kieran's head was laid,
While thus he spoke in stern command—
"Ne'er shall thy step be stayed,

"Till sweet as song by seraphs sung,
Which saints alone may hear,
A chime by hands unseen be rung,
To charm thy mortal ear.

"There churches seven thou shalt build;
But ages yet shall see,
Their trampled dust—and see fulfilled,
For aye this prophecy.

"When strewn the Temples thou shalt raise,
A tree, sown by thy hand,
Shall live and preach to distant days,
God's blessing on the land."

He wandered forth and wandered far,
That ancient pilgrim Saint—
Nor flood nor foe his path could bar,
Till way-worn here and faint,

He paused—when, hark! upon his ear,
With joy no tongue can tell,
Like seraph-songs the sainted hear,
Rang out the unseen Bell!

And here he built his churches seven,
Ere summer thrice was gone—
Won many a soul from earth to heaven,
And spread God's benison.

And though above his cloisters fair,
Now rots the clotted weed,
Though all their beauties blighted were,
To glut a tyrant's greed,

The hushed ear still, at even-time,
When weird-winds wander free,
May hear the mystic Mass-bell chime,
Beneath yon aged tree.

## Kilmaine.

Kilmaine, *i.e.*, Cill Meadhan, or Middle Kyle. There was a graveyard here in the "church-park field," near Killyon Bridge, but it has been destroyed.

Kyleanure is the next townland to Kilmaine. Although the name signifies the "Church of the Yew," Kyleanure was never the site of a church or graveyard. The explanation of this apparently anomalous circumstance is as follows: Originally there was a large townland here, called Kyle, from an ancient church. In the course of centuries this townland was broken up into three divisions, viz., Kyle of the Yew, Middle Kyle, and another Kyle which has since sunk the name

altogether. Thus the name Kyle still belongs to Kyleanure, although in the division of the old townland, the site of the church itself was taken in by Kilmaine. A similar explanation holds good in the case of many other Ossory townlands, whose names might at first appear to involve an inconsistency.

### Fancroft.

Its Irish name is Fionn Corad, which means the White Weir, that is, the Weir of the bright, sparkling water.

The Church or chapel of Fancroft ("Capella de Fyncora"), is one of the very few ancient churches of Ossory standing due north and south. It is 35 ft. long, internally, and 22 wide, the side-walls, which are 10 ft. high, being 34 in. in thickness and the gables 39 in. All the walls are fairly preserved, except the east side-wall, most of which fell about 1850, bringing with it the entrance door. In the south gable there is a flat-headed window, 34 in. high, on the outside, and 6 in. wide, and framed with chiselled limestone chamfered on the edge. There was a window in the north end of each side-wall, opposite the altar, but both are very much broken. It is most singular and unusual to find that the north gable, that is, the gable to the rere of the altar, has no central window; it has, however, a small loop very close to the west side-wall, and a credence, 15 in. wide and 11 in. high on the other side. In the middle, between loop and credence, there is a rude doorway 33 in. wide and 5 or 6 ft. high, communicating beyond with another building, either a sacristy or a presbytery, narrower than the chapel, and now destroyed. This church is not later than the 13th century. The surrounding graveyard, walled in about 1879, is large. None of the monuments date beyond the close of the 18th century.

About 300 yards south-west of the church there is a small moat or *dun*. About the same distance to the north-west, there is a well formerly accounted holy, but its name is forgotten. Most probably the church and the well were dedicated to St. Kieran.

### Chapels since the Reformation.

Seir-Kieran.—The oldest chapel in the district, of which there is any tradition, stood in Mr. Jackson's land on the Strand of Longford, about eight or ten perches south of the Aghagurty river, and a quarter of a mile west of Aghagurty bridge. It was built close to the bounds of Kinnity and Seir-Kieran, but was still within the latter parish. Becoming completely dilapidated, it had to be abandoned, about 1795.

Two chapels were built to replace that of Longford Strand, viz. the chapel

of Clareen, about 1795, for the people of Seir-Kieran ; and the chapel of Longford, about two years later, for the parishioners of Kinnity. The former continued in use for more than a hundred years, till Mass was celebrated inside its walls for the last time on the 12th of October, 1901. A mural tablet here is inscribed :

" Beneath lie the remains of the Rev. Thomas Butler, P.P. of St. Kyran's, in whom were combined the qualities of a pious and zealous pastor of profound learning, and a sincere friend. During eighteen years spent in the sacred ministry he discharged the work of his Divine Master with fidelity, and in the 43rd year of his age resigned his soul to its Creator on the 2nd " [*recte*, 22nd] " of February 1835. *Requiescat in pace.* Amen."

NEW CHURCH, SEIR-KIERAN.

The foundation stone of the present beautiful parish church of Seir-Kieran was laid by the Most Rev. Dr. Brownrigg, on the Feast of the Dedication of the Churches of Ireland, Oct. 8th, 1899 ; and with such expedition was the work of erection and completion carried out that his Lordship had the happiness of dedicating the sacred edifice to the service of God, under the invocation of St. Kieran on the Feast of the Dedication of the Churches of Ireland, October 13th, 1901. Exclusive of many costly presents, the new church cost £4,500, of which sum the Diocese at large contributed about £1,500.

FANCROFT.—Since the old church of Fancroft was taken from the Catholics

at the Reformation, there was no chapel in this district till the present little chapel of Fancroft was built by Father Power, P.P., in 1830.

### Parish Priests and Administrators.

Though cut off from the rest of Ossory, the parish of Seir-Kieran has never ceased to belong to this Diocese. The spiritual wants of its people were attended to, for many centuries, by the monks of Seir-Kieran, and, after them, by their successors, the Canons Regular of St. Augustine, till the suppression of the Religious Houses in 1540. After the Reformation our Bishops committed the parish to the care of the Parish Priests of Kinnity, in the Diocese of Killaloe, but in no other capacity than that of Administrators; while at the same time, to prevent the possibility of misconception or controversy arising from such a procedure, they invariably took the precaution of appointing the Parish Priests of Upperwoods (now Camross and Castletown) canonical Parish Priests of Seir-Kieran also. This arrangement continued in force, with slight interruption, down to the year 1830, when Dr. Kinsella withdrew the parish from the jurisdiction of the P.P. of Kinnity, and gave it in charge to one of his own priests.

Rev. John Kennedy was P.P. Kinnity and Adm. of Seir-Kieran in 1704, when he was registered thus:

"John Kennedy, residing at Kinnity; aged 50 years. P.P. Shierkeran, Roscumroe, and Kinnitty; ordained in 1678, at Elphin, by Dr. Dominick Burke, Bishop of Elphin: Securities, David Pritchett, of Killyon, gent., and Hugh Conraghee of Ballenohowne."

Rev. Father Clancy is the oldest Adm. of whom there is any tradition. He was also P.P. Kinnity, and lived in the Race Course in Seir-Kieran parish. He lived to be very old, and was so feeble towards the end that he had to be carried in a chair, to the altar, whenever he said Mass in the old chapel on Longford Strand. He is buried in Seir-Kieran churchyard, between the entrance gate and the round tower, but no monument has been erected to him. For many years the people used to carry away the clay from his grave, believing that the merits of their aged pastor had imparted to it a special efficacy against sickness and danger.

Rev. Daniel Kelly was probably his immediate successor. He had charge of Kinnity and Seir-Kieran, in 1786, in which year his cathedratics to the Bishop of Ossory are set down at £1 2s. 9d. He, too, lived in Seir-Kieran parish, not, however, in the house of his predecessor, but in the thatched house now occupied by Mrs. Maher in Derrybeg. In 1794 or 1795 he either died or was translated elsewhere.

Rev. Michael Delany, the next priest in charge of Kinnity and Seir-Kieran, was a Killaloe man only by adoption. He was born in Marymount, parish of

Camross, and was, therefore, an Ossorian by birth. After his appointment to Kinnity and Seir-Kieran, about 1704, he fixed his residence in the former parish. With the exception of a short interval, in the first years of the 19th century, he continued in charge of Seir-Kieran till April, 1830. He died Dec. 5th, 1830, and is buried in Longford graveyard. The inscription on his monument is

"Memoriae sacrum Rev. Michaelis Delany, Cathl. Pastoris qui parochiales ecclesias Kinnetty, Roscomroe et Litter dictas per triginta sex annos summa cum laude gubernavit. Monumentum hoc erexit frater ejus Daniel Delany. Obiit die 5 Dec. Anno Salutis 1830, aetatis vero suae 70. *Requiescat in pace.*"

Rev. Nicholas Carroll, an Ossory priest, was sent by Dr. Lanigan to take charge of the parish about 1802 and remained till near the end of 1805, when he was again succeeded by the Kinnity priests. Father Carroll died P.P., Mooncoin in 1846.

Rev. Robert Power. About eight months before the death of Father Delany, P.P., Kinnity, Seir-Kieran was again withdrawn from his jurisdiction, this time by Dr. Kinsella, and was committed to the care of the Rev. Robert Power, a zealous Ossory priest. Father Power was born in Graigue, parish of Callan; was educated in Kilkenny; and was ordained by Dr. Ryan, Coadjutor-Bishop of Ferns, June 12th, 1813. His first Mission was St. Mary's, down to Sept., 1816; he was then C.C. Freshford till early in April, 1830, when he was appointed full canonical P.P. of Seir-Kieran. To his zeal the people of Fancroft owe their present neat little chapel, the erection of which was his first care at his entrance into the parish.

An interesting controversy which he believed it his duty to inaugurate at this time, may be briefly noticed. Many years ago, perhaps about the middle of the 18th century, the river separating Fancroft from the parish of Kilcoleman, was slightly diverted from its old bed, beside Fancroft Mill, the new channel being so formed as to leave a very small angle of Fancroft on the west or Kilcoleman side of the river. Later on, a substantial dwelling, now the residence of Michael Bergin, Esq., J.P., Fancroft, was erected over the dried-up portion of the old river bed, in such a way as to be partly on the little cut-away angle of Fancroft, just mentioned, partly on the old river course, and partly in Kilcoleman parish; the entrance door was in the Fancroft part of the building.

Somehow this house came to be regarded as belonging to the parish of Kilcoleman, and its occupants, whenever Catholic, were always attended by the Kilcoleman priests. All the circumstances of the case being, however, brought under Father Power's notice, soon after his appointment to Seir-Kieran, he rightly concluded the house belonged to his own parish and took immediate steps for its recovery. After some discussion, a court was held at Fancroft, in the close

of 1830 or early in 1831, by Dr. Kinsella, Bishop of Ossory, and Dr. Kennedy, Bishop of Killaloe, which decided the question in favour of the P.P. of Seir-Kieran ; and so the matter has rested peacefully ever since.

Father Power was translated to Lisdowney in Sept., 1833. During the few years he laboured in that parish he commenced the erection of the chapels of Lisdowney, Gathabawn and Clonetubrid, and had them far advanced towards completion when he was again translated to Johnstown, and appointed V.F., in 1839. In 1840 he was promoted to the Chancellorship of the Diocese. He died Oct., 22nd, 1850, and is buried in Johnstown chapel.

Rev. Thomas Butler was born in Trenchardstown, parish of Tullaroan. He studied in Maudlin-street and Birchfield Colleges, and was ordained in 1817 or 1818. He was at first Professor in Burrell's Hall, and then C.C. St. John's, Rosbercon, Ballyragget and Rathdowney, whence he was appointed P.P. Seir-Kieran in Sept., 1833. During the short term of his pastoral charge he suffered from bad health, and was able to discharge but little missionary duty. He died Feb. 22nd, 1835, and is buried in the old chapel of Clareen.

Rev. Nicholas Dalton, C.C. As Father Butler was unable to attend to the entire parish, the Bishop, after a month or two, sent him the Rev. Nicholas Dalton as Curate. Father Dalton was born in Clomantagh Castle, Urlingford ; studied in Kilkenny ; and was ordained by Dr. Ryan, Coadjutor-Bishop of Ferns, June 12th, 1813. Having served in various curacies in this Diocese, he spent his closing years with his friend, V. Rev. Patrick Magrath, P.P., Inistioge. He died in the beginning of January, 1840, and Father Magrath dying the 22nd of the same month, both were laid to rest, side by side, in Inistioge chapel.

Rev. Richard Cass, Adm., was born in Grange, Danesfort ; entered Maynooth for Humanity, Aug., 29th, 1826 ; and was ordained in 1834. Towards the end of this year he was sent to replace Father Dalton as C.C. at Seir-Kieran, and on the death of Father Butler, P.P., he was left in charge of the parish, as Adm., till Feb., 1836. He was subsequently C.C. of Durrow, Lisdowney, Ballyragget, St. Patrick's, Danesfort, and, lastly, of Ballycallan, where he died Oct. 21st, 1863. He rests in Ballycallan chapel.

Rev. Michael Murphy was P.P. or Adm. from Feb., 1836 to June, 1839.[1]

Rev. Michael Birch, P.P.—He was appointed P.P. Seir-Kieran, in June, 1839, and was translated thence to Muckalee, April 16th, 1840.

Rev. Peter O'Keeffe, P.P.—He took possession of the parish as P.P., May 4th, 1840, and was translated to Clough, between the 15th Feb., 1855 and the 27th of April following.

[1] See *Parish Priests of Kilmanagh.*

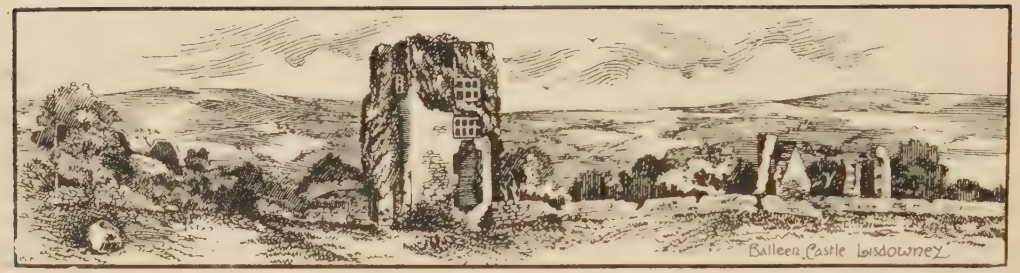
Rev. Michael Carry was born in Aghagurty, Seir-Kieran, and was probably the only native of this parish to serve on the Ossory mission, for the last three hundred years. He studied in St. Kieran's College, whence he passed to Maynooth for Rhetoric, Aug., 25th, 1838. He was the first priest ordained by Dr. Walsh after his consecration in 1846. Having been C.C., Coon (1847-8) and then of St. John's, he was appointed P.P. or Adm. of Seir-Kieran in March or April, 1855, and had charge of the Parish till Oct., 1858. His remaining missions were Lisdowney; the Chaplaincy of the Workhouse, Castlecomer; and Durrow, where he died, April 10th, 1865. He is interred in Durrow chapel.

Rev. William O'Farrell was appointed Adm., Seir-Kieran, in Oct., 1865, and three years later became canonical P.P. of the parish. He was translated to Lisdowney in May, 1873.

Rev. John Purcell, appointed Adm., in May, 1873, was promoted to the pastoral charge of Templeorum, June 13th, 1885.

Rev. James Rockett, appointed Adm., June 13th, 1885, was promoted to Rathdowney, May 14th, 1892.

Rev. Thomas Phelan succeeded.




## CHAPTER II.

### PARISH OF AGHABOE.

IT comprises the civil parishes of Bordwell and Kylermough, in their entirety; the townlands of Middlemount and Coolacurragh, in the parish of Coolkerry; all of the civil parish of Aghaboe lying in the Barony of Clarmallagh; and the parish of Kyledellig, except about 100 acres. Previous to 1855, it included, moreover, the portion of the civil parish of Aghaboe situated in the Barony of Clandonnagh, which, with the 100 acres above of Kyledellig, became in that year the new parish of Borris-in-Ossory. The present area of the parish is 19,610 stat. acres.

#### St. Canice.

St. Canice or Kenny, founder of the Abbey, and patron of the parish, of Aghaboe, was born in the year 515 or 516, in Glengiven, in the region of Cianachta, in the present County of Londonderry. He was descended from the Corco-Dalann or Ui Dalainn, a tribe whose ancestor, Dalann, is traced back to Fergus (King of Ulster a little before the Christian era), son of Ross, son of Rudhraighe. The Corco-Dalann were of little consequence, and their exact location is unknown, except that they dwelt in an island called in the Saint's Life "Insula Nuligi," and which is usually identified with Inis-Doimhle or Inis-Uladh, now the Little Island, in the Suir, south-east of Waterford. Lughadh Leithdhearg, our Saint's father, was a distinguished bard, and from the wandering disposition of men of his class, it is not difficult to conceive how he left the home of his youth, in the sunny south, and settled down in the far north, under the favour and protection of the chief of Cianachta. He was there chosen tutor or foster-father of his chieftain's son, Geal Breagach (*Latine* Albus Mendax), who afterwards succeeded to the headship of his tribe. The mother of the Saint was Maul or Mella. She attained an eminent degree of sanctity, and the church of Thompleamoul, otherwise

"Capella Sanctae Maulae seu Mellae," beside Kilkenny city, was dedicated to God under her invocation.

In early life, St. Canice was employed, in his native place, as a shepherd in charge, probably, of his chieftain's cattle ("in illo autem loco sanctus puer Kannechus pecora pascebat"); but, being a youth destined by God to promote the glory of His name, he soon abandoned that peaceful calling and placed himself under instruction in some of the schools with which the country then abounded.

AGHABOE.
(From Ledwich's Antiquities, 1804).

A curious mistake in reference to his early education, needs to be noticed here. Most, if not all, of his biographers state that at a very early age, when only about fourteen years old, he was sent to Britain to be educated, and that he remained there till after his ordination, on attaining his thirtieth year. Such a statement seems, at first sight, improbable, and, on examination, will be found inadmissible. For St. Canice and St. Columbkille were pupils together, at Clonard, under St. Finnian, in 543, when St. Canice was only twenty-seven or twenty-eight years of age; and again, in the early part of 544, the same two saints, together with St. Kieran of Clonmacnoise and St. Comgall of Bangor, were students in the School of Glasnevin

under St. Mobhi.[1] Hence, there can be no doubt that the Saint's education was received in Ireland, and that it was only when St. Mobhi's School had to be disbanded, owing to the breaking out of a pestilence, of which St. Mobhi himself died, Oct. 12th, 544,[2] that St. Canice, then twenty-eight or twenty-nine years old, left his native land and sought the friendly shores of Britain to perfect himself in sacred knowledge and prepare himself for his ordination to the priesthood.

"Proceeding to the monastery of Llancarvan, situated in Glamorganshire, on the banks of the Severn, he placed himself under the care of its holy Abbot, St. Cadoc, surnamed *the Wise*, who at this time enjoyed a wide-spread fame for sanctity and miracles. . . . . Among the exercises to which Canice applied himself, under the guidance of this holy Abbot, we find specially mentioned the transcribing of the sacred Scriptures; and it is also commemorated that, though he was remarkable for the practice of all virtues, yet he was particularly endeared to the venerable Cadoc for the promptness of his obedience. One day, we are told, whilst engaged in copying, the monastery bell summoned him to another task. The obedient Canice left half-finished the letter *o* at which he was engaged, in order to hasten at once to the duties to which obedience called him. 'Thenceforward,' adds the biographer, 'the abbot loved Canice exceedingly.'"[3]

Having received the holy order of priesthood, on the completion of his thirtieth year, in 545 or 546, he set out for Rome to pay homage to the reigning Pontiff and secure his blessing at the outset of his missionary career.

On his return, probably about 550, St. Canice went to his native place, where he denounced the superstitions, and exposed the delusions, of the druids, who still lingered in secluded parts of Ireland. The reputation acquired by his first work was increased by subsequent visits to his home during his long life; for he often passed there in his frequent voyages to Britain, especially to his friend, S. Columbkille. In the house of his sister, Columba, at Airte, near the coast beyond Glengiven, he cured St. Berchan, who afterwards founded the church of Clonsast, in the King's County. He also converted his foster-brother, Geal Breagach, the chief of Dungiven, who at first ridiculed his admonitions, but, terrified by an extraordinary illness, at length repented, and assisted in founding at Dromachose, in Londonderry, a church, where, for more than a thousand years his spiritual benefactor, St. Canice, was honoured as patron.

Animated with that wonderful missionary spirit, which characterized so many of his countrymen, the saint is next met with, in 565, in Scotland, whither he had gone to aid St. Columbkille in the conversion of that nation. With St. Comgall

[1] *Ireland's Ancient Schools and Scholars*, p. 297.
[2] *Four Masters.*
[3] *Ossory Archaeol. Society, Inaugural Address* by Most Rev. Dr. Moran.

he accompanied St. Columbkille, in that year, on the memorable occasion of his first visit to Brude, the pagan King of the Picts.

During his sojourn in Scotland, St. Canice "erected an oratory on Tiree Island, and the ruins of an ancient church, still called—Kil-Chainnich, probably mark its site. He also erected cells in the Islands of Ibdon and Eninis (*i.e.*, Island of Birds), and his memory was cherished there in after times. He was honoured even in Iona, where a burial ground still retains the name Kill-Chainnech. On the mainland he built for himself a rude hermitage, at the foot of a mountain, in the Drumalban or Grampian range, and we meet at the present day, fully corresponding to this description, towards the east end of Loch Laggan, the remains of an ancient church called Laggan-Kenney, *i.e.*, St. Kenny's Church at Laggan. He founded also a monastery, in the east end of the province of Fife, not far from where the river Eden pours its waters into the German Ocean. This place was then called Rig-monadh or the Royal Mound ; and when in after times the noble Cathedral of St. Andrew's was erected on the site thus hallowed by the Irish saint, we find that it continued for centuries to retain its Celtic name of Kilrimount, by which it is designated in the early charters. In many other places St. Canice seems to have erected cells or oratories. Of Maiden Castle in Fife, Boece writes that in his time the remains of the great enclosed monastery, in which the religious brethren of St. Canice had lived for centuries, could easily be traced. Indeed, so many places retain his name and cherish his memory that Scottish writers have not hesitated to pronounce him, after St. Brigid and St. Columbkille " the favourite Irish Saint in Scotland."[1]

His first Irish foundation was in all likelihood, that of Dromachose, otherwise Termonkenny, in his native Cianachta, the abbots of which are referred to as the Coarbs or " successors of Cainneach in Cianachta." His next foundation appears to have been at the place, called after him, Kilkenny West, in the County Westmeath. A turbulent King of Meath, Colman Beg MacDiarmaid, slain in the year 571, carried off by violence a nun, sister of St. Hugh MacBric, Bishop of Killair. " The Bishop, according to the custom of those times, took up his position near the lake in which his sister was held prisoner on an island, and there fasted against the King, demanding redress of the grievous wrong that had been done her. St. Canice came to his assistance, but the King, hearing of his approach, ordered the boats to be drawn up and all avenues to his castle to be closed. St. Canice coming down in the night, passed over the lake and entered the castle. The King struck with terror at a chariot of fire which he saw moving towards the island, confessed his crime, delivered up the nun to her brother, and made a grant of that island

[1] *Ossory Archaeol. Society, Inaugural Address* by Most Rev. Dr. Moran.

and castle to St. Canice, who dwelt there and established a church. The lake (called Stagnum Rossum in the Latin Life of our Saint), if not that now called Makeegan, is probably one of those in Lough Ree, or the arm of the Shannon to this day included in the parish of Kilkenny West. Some years later, in winter, S. Canice, travelling in Breffny, rested at a cross in Ballaghanea, parish of Lurgan, Cavan, before which he performed the devotion of None. Inquiring whose cross this was, he was informed that it was here Colman Beg Mac Diarmaid had fallen in battle. 'I remember,' said St. Canice, 'that I promised him a prayer after his death,' and turning his face to the cross he prayed with tears, until the snow and the ice melted around him, and he delivered from torments the soul of Colman Beg." [1]

The precise date of his great establishment at Aghaboe cannot be determined, but Dr. Lanigan shows that it cannot have been later than 577.[2] According to an Irish Life of St. Finbarr, of Cork, published, with English translation, in the *Cork Archæol. Journal* of April, 1893, Aghaboe was first selected, as a religious site, by that Saint, but he afterwards surrendered it to St. Canice, whom also he assisted in founding the original church and enclosing the graveyard there.

Although reference has been already made to a notable service rendered by our saint to his friend, Colman, King of Ossory,[3] a more extended notice of the same may be given here. Colman came to the throne of Ossory in 582, in succession to his father, Fearadhach. He was one of the Corca-Laighdhe or Munster Kings, who long held usurped sway in Ossory, and his reign was disturbed by violent opposition, on the part of the old natives of the territory. On one occasion he was closely besieged in his fortress, probably at Kells, Co. Kilkenny, by the disaffected Ossorians, under the command of two of their chiefs, Maelgarbh and Maelodhar. St. Canice, in his church at Achadhbo, being made aware of his friend's plight, set out on foot (*nec currum nec equum habens*), southwards, to his relief.

"A certain woman living in Acuthuch Mebri, beholding Canice weary on his journey, was anxious to assist him with her chariot and horses. This, however, the devil did not want, and he brought on a great darkness which hid the horses and chariot from view. Whereupon Canice raised his hand, and by the light which it gave forth, all the plain was illuminated, and the charioteer found the horses. At the same time the Lord wrought another wonderful miracle, for Canice, being small of stature, and in consequence, unable to mount the chariot, the Lord caused the earth to rise under his feet, and the little mound thus raised by the Lord under

[1] *Life of St. Canice*, in Martyrology of Tallaght, by Rev. Math. Kelly, D.D., pp. 140-1.
[2] *Eccl. Hist.*, Vol. II., p. 204.
[3] See Vol I., Introduction, pp. 31-2.

the Saint's feet remains to this very day, in that place, in testimony of the truth [of the miracle.]

"As Canice proceeds in the chariot through Magh Roighne (*per campum regni*), he is met by the portly Abbot of Domhnach-mor, in [Magh] Roighne (*pinguis princeps Domnich Moir Roigni*), a bitter enemy of the King. Addressing the saint, with an air of assumption, he said: 'I know that you are hastening to liberate your friend, Colman, but it is to no purpose, for you will find him already slain and his body consumed by fire.' 'The Son of the Virgin knows,' replied Canice, 'that what you imagine is not true, and before you yourself return to your cell (*cellam*) you shall die.' And it happened accordingly; for as that portly personage, while seated in his chariot, was passing through the innermost gate of his monastery (*suae civitati*), the portcullis (*valva quae dicitur Dornlech*) fell down on his head and killed him on the spot. St. Canice, hastening on in his chariot, with all possible speed arrived at King Colman's castle, which was surrounded by a great multitude [of enemies], and was already given to the flames. Then Canice entered the castle, through the flames, and, by the power of the Lord, unseen, and unknown by all, brought forth the king from his perilous position, through the crowds [of enemies] and their spears. Having led him a long distance from the castle, the saint said to him: 'Stay here, and, although you are alone to-day, you shall not be so to-morrow; for three men will come to you the first day, three hundred the second, and on the third day you will be again King of all Ossory.' And it happened accordingly." [1]

King Colman was not ungrateful to his benefactor, and, hence, as the Saint's *Life* attests, in return for his good offices, bestowed upon him one of his principal residences or duns, (*magnum de castellis propter celum Kannecho dedit.*)

St. Canice exerted himself strenuously in withdrawing his countrymen from the barbarous customs handed down by their forefathers. On one occasion, whilst travelling through West Leinster, he found the people assembled, with their King, Cormac Mac Diarmaid, to enjoy the gruesome spectacle of a little boy, named Dolne, being subjected to the torture called Gialcherd. The Gialcherd consisted in casting young children high up in the air and receiving them in their fall on the points of lances held upright. On the Saint's arrival at the place of meeting, the spears were already fixed upright in the ground in preparation for the ghastly exhibition. He earnestly remonstrated with the King, and besought him to spare the little boy, but in vain; and savage custom would have had another victim had not Almighty God, at the prayer of the Saint, miraculously saved the child who, when flung on the spears, was neither killed nor injured. However, the

[1] *Vita S. Kannechi*, chap. XLIII. & XLIV.

terror of the horrible death from which he had been thus preserved, had the effect of distorting his eyes, so that he was called thenceforward Dolne *Lebdearc, i.e.* Dolne of the crooked eyes. In after life he became famed for his sanctity, and founded a church, (round which grew up a town), called from him Kill-Dolne.

Desiring to be alone with God as far as possible, St. Canice frequently retired from the society of men, and even from the companionship of his own brethren, and betook himself to some remote solitude for prayer and meditation. One of his retreats, in a wood "with the angels," was known only to a little boy who used to recite the Psalms with him; but the monks watching this companion going out at night, were guided by a brilliant light which they saw preceding him, and shining with additional lustre over the spot where the saint was concealed.

His favourite retreat was the Insula Stagni Cree, *Hibernice* Inis Locha Cre, now called Monahincha, or the Holy Island, a mile or two beyond the bounds of Ossory, and about the same distance from Roscrea. Here he fasted forty days together; here he transcribed the Gospels, and wrote a Commentary thereon, which was preserved for centuries and was known as the Glas Chainnigh, *i.e.*, the Catena or Commentary of St. Canice; and here, too, he acquired the remarkable eloquence that once elicited the warmest commendations of St. Columbkille, in Iona: "Who, O Canice," said Columbkille, after hearing one of the Saint's sermons, "gave you this wonderful knowledge of the Scriptures?" "The Son of the Holy Virgin himself," said Canice, "Who, when I was in Inis Locha Cre, near Sliabh Sinoir" [now Slieve Bloom] "in Ireland came to me, and with Him I read the Gospel, and He Himself taught me its meaning." It was owing to his eloquence that he was likened, by the old hagiographers, to St. Philip, who was traditionally honoured in the early church as the most eloquent of the Apostles. He was small of stature, as already remarked, and very bald: and hence, those who opposed themselves to his zeal, but whom his great charity afterwards gained over to God's service, used to call him, in derision, "baculatus modicus" and "calvus baculatus," *i.e.*, the little man, and bald-headed man, of the [pastoral] staff.

His early biographers make no mention of the Saint's connection, while living, with any religious establishment on the site now occupied by the Round Tower and Cathedral of St. Canice's, in Kilkenny city; yet the constant tradition of Upper Ossory leaves little room for doubt that he founded and presided over a monastery there. Aghaboe was, however, his greatest foundation, and here his closing years were mostly spent. Here he could enjoy the society of St. Fintan of Clonenagh, who lived but a few miles away, and of St. Brendan of Birr and St. Mochaemhog or Pulcherius of Liath, three of the most distinguished ornaments of the monastic institute in Ireland, with all of whom he lived in the closest bonds of religious intimacy, and to whom he frequently paid visits, as their Lives attest.

With such friends he had, in all the afflictions of life, a foretaste of those heavenly joys to which in the fulness of days he was at length summoned.

In the year 599 or 600, he breathed his last in his Abbey at Aghaboe. "As the day of his departure drew nigh," writes his biographer, "his whole body became infirm. He would not, however, receive the last rites from any of the monks of his own monastery (*familia*), saying that God would send another to administer to him the Body of Christ. Then St. Fintan [surnamed Maeldubh, of Clonenagh,] came to him by God's appointment, and receiving the Holy Eucharist at his hands, he departed to the Lord." [1]

ST. FINTAN'S CHURCH, CLONENAGH.

The following notice of his death appears in the *Annals of Tighearnach*:

A.D., 600. "Quies Caindech, Achaigh-Bo-Cainig, qui LXXXIIII etatis suae an. quievit."

## Successors of St. Canice at Aghaboe.

A.D., 618. "Liber, abbot of Achadh-bo-Cainnigh, died." [2]

He is commemorated in the *Martyrology of Donegal*, on March 8, thus:—"Liber, abbot of Achadh-bo-Cainnigh." The *Vita S. Kannechi*, chap. XVIII., gives the following particulars regarding him:

"One day a woman came with her son to Canice, saying: 'O holy man of God,

[1] *Vita S. Kannechi*, ch., lvi.
[2] *Four Masters.*

what am I to do? Behold this my son is wicked and disobedient.' Then Canice rebuked the youth and exhorted him to show due respect to his mother, but to no purpose, for he was proud and wayward and, instead of hearkening to the words of the man of God, mounted his horse and rode away. He had not gone far, however, when he fell from his horse and was killed. His mother, then, with deepest sorrow besought the saint to restore her her son. At Canice's prayer, the youth came to life again, and, with deep contrition, bent the knee to the saint, and leaving his mother, followed him. Canice brought him with him to Britain, and, that he might not wander away from him, bound his feet with a chain, casting at the same time, the key that unlocked it into the sea. After he had passed seven years in Britain, Canice said to him: 'Go again to Ireland, and in whatever place you shall find the key of your chain, remain there? The youth accordingly came to Ireland. Arriving on the banks of the Liffey he was presented by some fishermen with a fish, which he opened in the city called Letube-Kainnich, and finding inside it the key, he remained there. Now this is Liber, the son of Arad, a man venerable in heaven and on earth."

On the 5th Sept., the *Martyrologies of Tallaght*, *Donegal*, and *Aengus*, commemorate St. Eolang of Achaidh-bo, of the race of Conaire, monarch of Erin. In the *Book of Leinster* and the *Lebar Brecc*, this saint is mentioned as of Athbi-bolg, now the church of Aghabulloge, in the Diocese of Cloyne. Probably Achaidh-bo of the Martyrologies, is here a mistake for Athbi-bolg. It is certain, at least, that the church of Aghabulloge belonged to St. Eolang, and that his remains rest there. His monument may still be seen in Aghabulloge graveyard. It is an ogham-inscribed pillar-stone, 8 ft. high, and held in great veneration by the people, who call it in Irish Ulaidh Eolaing, and in English "Olan's stone." Perhaps the saint was connected with Aghaboe as well. He flourished apparently in the early part of the seventh century.

693. "Meann Boirne, abbot of Achadh-bo, died."[1]

784 [*recte*, 789]. "Ferghil, *i.e.*, the Geometer, abbot of Achadh-bo, died in Germany in the thirtieth year of his episcopate. (Ferghil, i. an geometer, abb. Achaidh bo, decc san nGearmainne san 30 bliadhain dia eapscopoid.)[2]

This famous saint and scholar, better known as St. Virgilius, the Latinized form of his name, resigned the Abbacy of Aghaboe, about 739, and withdrew with a few companions, to France, to preach the Gospel and to perfect himself there in sacred and profane knowledge. Having spent two or three years in the court of Pepin, father of the renowned Charlemagne, he removed to the court of

[1] *Four Masters.*
[2] *Ibid.*

Ottilo, Duke of Bavaria, about A.D. 743. At this time Bavaria had been partially converted to the faith by the labours of St. Boniface, afterwards Archbishop of Mentz and Legate of the Apostolic See. Much, however, remained to be done, and Duke Ottilo gladly availed himself of the services of St. Virgilius in the conversion of his half Christian subjects. The narrative of the saint's life is thus continued in Father M. J. Brenan's *Ecclesiastical History of Ireland*. Vol. I., pp. 181-4 :—

"Here the learning and unceasing labours of Virgilius rendered his name celebrated, and the assistance afforded by the Duke gave additional effect to the success of his mission. St. Boniface, Archbishop of Mentz, was contemporary with Virgilius and enjoyed at the time jurisdiction over Bavaria as well as over many other parts of Germany. During the incumbency of Boniface a circumstance occurred, which might have proved troublesome to Virgilius, had not his superior knowledge both of Theology and of Philosophy enabled him to justify the opinions which he held, and the practice which he recommended. It happened that some priest in Virgilius's district, not having been well versed in Latin, had administered the Sacrament of Baptism with this form : Baptizo te in nomine Patria, et Filia, et Spiritua Sancta. Boniface maintained that such Baptisms were invalid, and ordered Virgilius to rebaptize these persons. Virgilius on the other hand, justly defended the validity of the Baptisms, and, refusing to comply with the orders of Boniface, was at length obliged to address a letter to Pope Zachary. This correspondence terminated in an admonitory epistle from the Pope to Boniface, in which he tells him that his orders had been indiscreet, and that although the Latin used by the priest had not been correct, yet it did not by any means invalidate the Sacrament, and that consequently the persons should not be re-baptized.

"While Virgilius had been completing his education in Ireland, he is said to have paid particular attention to the study of astronomy. His superior scientific knowledge often inclined him to descant on the prevailing astronomical doctrines of the day with great freedom and candour, and especially on that relative to the antipodes. Espousing the system which he had been taught in his own country, Virgilius defended the sphericity of the earth, and from thence deduced corollaries and scholiums which proved by no means agreeable to the taste or opinion of those who still adhered to the once admired, but now exploded, hypothesis of the old school. Among those who considered the theory of Virgilius as false and worse than eccentric was the good Boniface. Nor is the epithet when coupled with the name of Boniface misapplied ; that Prelate was a good and a great man, but, following the astronomical elements of the age in which he lived, he felt sincerely convinced that Virgilius was wrong, and that his principles and his antipodes should be denounced as extravagant and mischievous. Accordingly Boniface sent a communication to Rome, and among other things accused Virgilius with having maintained that there were other men living under the earth and inhabiting a world altogether distinct from this. It is not surprising that Zachary should consider this doctrine both novel and dangerous, and hence in his reply he is made to say that 'in case it be proved that Virgilius had held the doctrine of there being another world, and *other* men under the earth, a synod should be convened and he should be expelled the Church.' (Usher's *Sylloge*, N. 17). Virgilius, however, having submitted a correct explanation of his opinion to Zachary, was pronounced orthodox, and a perfect reconciliation was thus happily effected.

"About the year 748 Virgilius was appointed Abbot of the Monastery of St. Peter at Salzburg. and in 756 he was appointed Bishop of that City by Pope Stephen II., Pepin having been at the time King of France. Virgilius considered himself unworthy to be raised to this exalted dignity, and continued for two years in his refusal, until at length, being prevailed upon by the Bishops of the province and by the clergy and people, he submitted to the appointment. The accounts which German writers give us of the zeal and labours of Virgilius after his consecration bespeak the vigilance of the prelate and the sanctity of the saint. He consecrated a Basilica in Salzburg in honour of St. Stephen, besides the celebrated abbey of Ottinga, which he founded. Virgilius also repaired the monastery in which he had been abbot, and enlarged the abbey of St. Maximilian and other establishments. His great and chief work was the Basilica, which he founded and dedicated in the name of St. Rupert, and after having translated there the remains of the saint, he constituted it the Cathedral. Karastus, the Sclavonian Duke of Carinthia, and Chetimar, his cousin, were both converted and baptized by Virgilius, and from the interest which the Saint took in the welfare of the Carinthian Church, and the number of missionaries with which he had supplied it, he was always considered and is justly styled its Apostle.

After a most useful and holy life, Virgilius died at Salzburg on the 27th of November, A.D., 785. A discourse on the Antipodes, and several other tracts are attributed to him, and he is to this day held in the highest veneration as Patron of Salzburg and Apostle of Carinthia."

The saint is universally admitted to have died on the 27th Nov., and on this day his feast is celebrated, in Ireland, as a double, with proper Lessons for the Second Nocturn of his Office. The year of his death is uncertain, but it lies between 781 and 789. In the *Four Masters* his death is entered as above in 784 (*recte*, 789).

He was buried in the Monastery of St. Peter, at Salzburg, where his tomb, after lying hidden for centuries, was discovered in 1171. The tomb is said to have borne an inscription to the effect that Virgilius built the church in which he rested, and that he died "v. Kal. Dec. [*i.e.* Nov. 27th], 781."

777 [*recte*, 782]. "Scannal Ua Taidhg, Abbot of Achadh-bo, died, after having been forty-three years in the Abbacy. He died on the festival of St. Comhgall" [*i.e.*, May the 10th].[1]

The *F. M.* have an earlier entry of Scannal's death, thus:

775. "Scannal, Abbot, successor of Cainneach, died."

The *Annals of Clonmacnoise*, in recording his death, call him Abbot of Kilkenny, thus:

773 "Scannall, Abbot of Kilkenny, died."

808 [*recte*, 813]. "Fearadhach, son of Scannal, scribe and abbot of Achadh-bo, died."[2]

He was probably the writer of the original *Life of St. Canice*, of which three copies, differing but slightly, are extant.

820. "Forbhasach, Abbot of Achadh-bo Cainnigh, died."[3]

835. "Robhartach, son of Maeluidhir, Abbot of Achadh-bo-Cainnigh, died."[4]

843. "Robhartach, son of Breasal, Abbot of Achadh-bo-Cainnigh, died."[5]

850. "Forbhasach, son of Maeluidhir, Abbot of Cill-mor-Cinnech, died."[6]

Whether this entry refers to Aghaboe or not, is, at least, doubtful. At this period Aghaboe was certainly St. Canice's Cill-mor, or great [*i.e.*, principal] church: and Cinnech may be but another form of Cainnigh, the genitive case of Cainneach, Canice. However, some are inclined to identify Cill-mor-Cinnech with the church of Kinneigh, in the Diocese of Cork.

[1] *Four Masters.*
[2] *Ibid.*
[3] *Ibid.*
[4] *Ibid.*
[5] *Ibid.*
[6] *Ibid.*

853. "Ailill, Abbot of Achadh-bo, died." [1]

857. "Suairleach, Abbot of Achad-bo-Cainnigh, died. Of him was said:

"'Great grief is Cinaedh, the revered chieftain, son of Cosgrach of beaming countenance,

"'The gifted torch, enraptured bard, the exalted Abbot of Achadhbo.'" [2]

885. "Maelmartin, Abbot of Achadh-bo-Cainnigh, died." [3]

901. "Celi, son of Urthuili, prior of Achadh-bo-Cainnigh, died." [4]

914. "Maenach, son of Dailgein, Abbot of Achadh-bo-Cainnigh, died." [5]

926. "Ciaran, abbot of Achadh-bo-Cainnigh" [died].[6]

This obit is entered thus in the *Annals of Ulster*:—

927 [*recte*, 928]. "Ciaran, coarb [*i.e.*, successor] of Cainnech, quievit."

933. "Cormac, son of Maenach, abbot of Achadh-bo, was slain." [7]

His death is entered thus in the *Annals of Clonmacnoise*:—

930 [*recte*, 935]. "Cormac mac Mooney, abbot of Achiebo, [and] Maccleanna, abbot of Imleagh-Iver and Leighmore, were slain by those of Eoghanachta."

966. "Muireadhach, the foster-son (*dalta*) of Maenach, successor (*comharba*) of Cainneach, died." [8]

969. "Maelsamhna, successor of Cainneach, died." [9]

1003. "Aengus, son of Breasal, successor of Cainneach, died on his pilgrimage to Ard-Macha." [10]

1007. "Maelmaire Ua Gearagain, successor of Cainneach, died." [11]

1008. "Cathal, son of Carlus, successor of Cainneach, died." [12]

1012. "Cian Ua Geargain, successor of Cainneach, died." [13]

1038. "Cairbre Ua Coimhghillain, successor of Cainneach, died at Rome." [14]

1050. "Dubhthach, son of Milidh, successor of Cainneach, died." [15]

1066. "Coemhoran, successor of Cainneach," [died].[16]

[1] *Four Masters.*
[2] *Ibid.*
[3] *Ibid.*
[4] *Ibid.*
[5] *Ibid.*
[6] *Ibid.*
[7] *Ibid.*
[8] *Ibid.*
[9] *Ibid.*
[10] *Ibid.*
[11] *Ibid.*
[12] *Ibid.*
[13] *Ibid.*
[14] *Ibid.*
[15] *Ibid.*
[16] *Ibid.*

1095. "Eochaidh Ua Coisi, Vice-abbot (*secnab*) of Achadh-bo [died.]" [1]

1108. "Celech Ua Coemhorain, successor of Cainneach, died." [2]

1154. "Cian Ua Gerachain, successor of Cainneach, died." [3]

Probably the old Irish order of monks held on at Aghaboe till the Norman Invasion, about which time they must have disappeared off the scene. After a long interval of about two centuries, they were succeeded here by the Dominican Friars, in the year 1382.

## Annals of Aghaboe.

A.D., 913. "The plundering of Corcach, Lis-mor and Achadh-bo, by strangers.[4]

1045. "Cana, noble priest of Achadh-bo, died." [5]

1052. "The church of Achad-bo was built in this year, and the shrine of St. Canice was placed in it. (Templum Achad-bo constructum est hoc Ao., et scrin. Canic. do fagvail and).[6]

1066. "Fogartach, noble priest of Achadh-bo, died at a good old age." [7]

1069. "Faelan, *i.e.*, the Blind O'Mordha, died at Achadh-bo. Gillamaire, son of Dubh, chief of Crimhthannan, was slain by Macraith Ua Mordha, in the doorway of the oratory of Teach-Mochua, they having previously mutually sworn upon the Caimmin which was in the possession of the son of Dubh, [so] that the blood of the son of Dubh is now and ever will remain upon the Caimmin. Macraith Ua Mordha was afterwards killed at Muilleann-na-crossan, in the vicinity of Achadh-bo, having the Caimmin with him, in revenge of Fintan, Mochua, and Colman." [8]

1100. "Macraith Ua Flaithen, successor of Ciaran and Cronan of Tuaim-Greine, died on his pilgrimage at Achadh-bo; he was of the tribe of Ui-Fiachrach-Fella" [in Co. Roscommon].[9]

1103. Fionn O'Kealy was chief of Magh Lacha and Ui-Foircheallain. His successor, Murchadh O'Kealy, was succeeded by Diarmaid O'Kealy. [10]

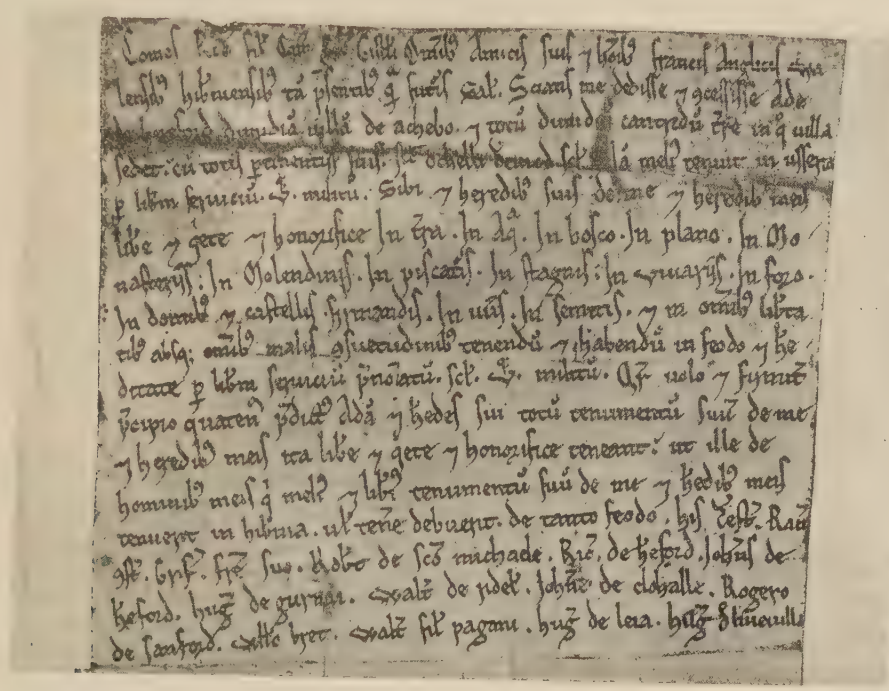
1105. "Aedh Ua Ruadhain and Aililla Ua Spealain, priests of Achadh-bo, died." [11]

[1] *Four Masters.*
[2] *Ibid.*
[3] *Ibid.*
[4] *Ibid.*
[5] *Ibid.*
[6] *Ex Annalibus Lageniensibus*, an unpublished MS., in the British Museum, Landsdowne, 418. See Vol. I., p. 22.
[7] *F.M.*
[8] *Ibid.*
[9] *Ibid.*
[10] See Vol. I., Introd. p. 53.
[11] *Four Masters.*

1106. [*recte*, 1107]. "The family of Kilkenny gave an overthrow to the family of Leighlyn." [1]

By the "family" here, Irish scholars understand the inmates of a monastery. This entry clearly refers to the "family" of Achadh-bo monastery, or of a monastery that formerly stood on the site of St. Canice's Cathedral, Kilkenny.

1116. "Corcach-mor-Mumhan . . . Achadh-bo-Chainnigh . . . and a great portion of Lis-mor-Mochuda were burned in the beginning of the Lent of this year." [2]



STRONGBOW'S CHARTER GRANTING AGHABOE TO DE HEREFORD.
From Gilbert's *Fac-similes of National MSS. of Ireland;* with permission of the Controller of H.M. Stationery Office.

1118. From the Synod of Rath-Breasail, held this year, the See of Ossory most probably dates its translation from Saighir to Aghaboe.[3]

1172. About this year Earl Strongbow granted to Adam de Hereford the feudal tenancy of half the vill of Aghaboe and the entire half of the cantred of land in

[1] *Ann. Clonmacn.*
[2] *Four Masters.*
[3] See Vol. I., p. 16 and p. 22.

which it was situated, parcel of the possessions of Dermod O'Kealy. The Earl's charter, the original of which is at Kilkenny Castle, runs as follows :—

"Comes Ricardus, filius Comitis Ricardi Gisleberti, omnibus amicis suis et hominibus Francis Anglicis, Walensibus, Hiberniensibus tam presentibus quam futuris, salutem. Sciatis me dedisse et concessisse Ade de Hereford dimidiam uillam de Achebo et totum dimidium cantredum terre in quo uilla sedet, cum totis pertinentiis suis, sicut Ochelli, Deremod, scilicet, illam melius tenuit in Usseria, per liberum seruicium quinque militum, sibi et heredibus suis, de me et heredibus meis, libere et quiete et honorifice, in terra, in aqua, in bosco, in plano, in monasteriis, in molendinis, in piscaturis, in stagnis, in viuariis, in foro, in domibus et castellis firmandis, in uiis, in semitis et in omnibus libertatibus absque omnibus malis consuetudinibus tenendum et habendum in feodo et et hereditate per liberum seruicium prenominatum, scilicet, quinque militum. Quare uolo et firmiter precipio quatenus predictus Adam et heredes sui totum tenumentum suum de me et heredibus meis qui melius et liberius tenumentum suum de me et heredibus meis tenuerit in Hibernia uel tenere debuerit de tanto feodo. His testibus : Ramondo Constabulario, Griffino fratre suo, Roberto de Sancto Michaele, Ricardo de Hereford, Johanne de Herford, Hugone de Gurnai, Waltero de Ridell, Johanne de Clohalle, Rogero de Sanford, Willelmo Bret, Waltero filio Pagani, Hugone de Leia, Hugone de Luieuilla."

1190 (*circa*). Bishop Felix O'Dulany transferred his residence and the Diocesan Cathedral from Aghaboe to Kilkenny.

1202-18. Bishop Hugh de Rous exchanged with William, Earl Marshall, the See lands of Aghaboe for the lands of Ballysly (Ballinaslee), Growin (Grevine), and Insnack (Innisnag); and also the advowson of the church "of St. Canice in the vill of Aghaboe and of all other churches of the same place, for the advowson of the churches of the Blessed Mary of Kilkenny and of St. Patrick of Donaghmore."[1]

"1234. The great church of Cill Cainnigh, *i.e.*, Atha-bo, was built by the successor (coarb) of Ciaran of Saighir."

This is a literal translation of an entry in a modern compilation of Irish Annals, made at Paris, by John Conry, for Most Rev. Dr. John O'Brien, Bishop of Cloyne. The entry is evidently corrupted, and it is impossible to say whether it has reference to the Cathedral church of St. Canice at Kilkenny, or to the old church of Aghaboe taken down in 1818.

1278. A suit at law was entered in the Court of Common Pleas, Dublin, by Eudo la Zouche and Milisent, his wife, against Geoffry St. Leger, Bishop of Ossory, for the advowson of the church of Aghaboe. In the record of their plaint, Eudo and Milisent allege "that the church belongs to them at present, because King Henry, the King's father, presented the last incumbent, namely Gilbert de Paunton, deceased, who was admitted and instituted because George de Cantilupe, brother of Milisent and whose heir she is, was under age and in custody of the King. The Bishop disturbs their presentation and they claim damages of £1,000. The Bishop answers that the church is not vacant, but full, namely, by the presentation of William of Athy. Eudo and Milisent say that if the church is full it is so by the injury of the Bishop, because they had presented John de Kirkeby thereto within

[1] See Vol. I., pp. 30-31.

the term limited, namely, 4 months. The Bishop says that they made no presentation to him within the time limited, but that that time having elapsed he had conferred the church on William by authority of the Council of Lateran, and of this he puts himself on the country. Eudo and Milisent say that their presentation was within the time limited, and likewise put themselves on the country.

"Eudo and Milisent assign as error in the plaint that in England it was an established custom that Bishops cannot confer benefices by authority of the Council of Lateran, except after a lapse of not less than six months, and Ireland ought to be governed by the laws and customs prevailing in England. The judges of the Court of Common Pleas, Dublin, decided that an inquisition should be taken whether the Bishop conferred the church after a lapse of four months or not.

"Afterwards the Bishop grants that he will avoid (deincumbrare) the church, and admit on the presentation of Eudo and Milisent; and for this they remit their damages."[1]

1325. "About the feast of St. Thomas, the Apostle [Dec. 21st], Bren O'Bren, aided by the English of Ely, took a great prey in Ossory, on the borders of the Slieve Bloom, and in Athbo (Aghaboe) and Admacart (Aghamacart); and slew the loyal English while defending their goods."[2]

1346. The town and church of Aghaboe, together with the shrine containing the bones and relics of St. Canice, were burned by Dermot MacGillapatrick.[3]

1359. The castle of Aghaboe was taken from the English about this year by the MacGillapatricks.

1382. In this year the Abbey of Aghaboe, of which but the ruined church remains, was founded for Dominicans by the Lord of Ossory, Florence, *i.e.*, Finghin, MacGillapatrick. Its first prior was John O'Foelan, evidently an Ossorian; his successors for the next four centuries will be given later on.

1400. To about this date must be assigned "Phelan's Chapel," which is attached to the Abbey church, on the south side.

1481 (March 15). By Papal Brief, John de Machostigain, clerk of Ossory, was appointed to the Rectory, Church and Parish of St. Canice of Achabo, and to the parish of St. "Furlinus" (*recte*, Fuilinus) Borduyl (Bordwell), in Ossory. From Borduyl, 12 marks income; from Achabo, 30 marks.[4]

1525 (May 5). Donald Ibaydlayn (O'Phelan). clerk, of Ossory Diocese, bound himself to the Camera Apostolica for the annats of Delye (Kyledellig), Rilleirvnuyd

[1] *Calendar of Documents, Ireland*, 1252-84, p. 275.
[2] *Clyn.*
[3] See Vol. I., Introd., p. 73.
[4] Bliss's *Extracts from Papal Registers.*

(Kylermugh), and the vicariate of Achabo, parochial churches ; also for the annats of the Priorship of the Monastery of St. Tyernach of Achamerart (Aghamacart),—which are all now vacant, and whose fruits, taken together, are worth £40 sterling. A provision to same is ordered to be made out to the said Donald.[1]

1540. Suppression of the Abbey of Aghaboe.

1542. (May 4). "The King (Henry VIII.) presents Donald O'Fellan (O'Phelan) clerk, to the rectory or prebend of Delge (Kyledellig), and the rectory and vicarage of Killardwmyd (Kylermugh), Aghbo and Aghmeard, in the Diocese of Ossory, he having first surrendered the provisional Bulls of Clement, Bishop of Rome [1523-34], whereby he unlawfully obtained the said rectories." [2]

Four days later a Crown pardon was granted to the same "Donald O'Felan, clerk, in the Diocese of Ossory." [3]

1546. (Nov. 2). The King presents Donough M'Gynd, clerk, to the rectory of St. Canice of Agheboo, Diocese of Ossory, vacant because Donald M'Costygyn. the incumbent, is of the Irish nation.[4]

1586. A Crown lease was made to Daniel Kelly, soldier, of "the site of the house of friars of Athbowe in Osserye, in the country of M'Gilpatricke, and cottages and lands in Athbowe." [5]

1601 (Ap. 10). By royal patent of this date, Florence, Lord Baron of Upper Ossory, was granted, *inter alia*, "the site, circuit, &c., of the late house of Friars of Athboue, otherwise Aghavo [at the rent of £3 10s. 2d.], and the advowson of the rectory and vicarage of St. Kenni of Aghavo, otherwise Aghvo, to hold for ever in fee farm." This grant was confirmed by letters patent of the 9th of James I. (1611), which state, but quite incorrectly, that the rectory and vicarage formed parcel of the dissolved Priory of Inistioge.[6]

## Priors of the Dominican Abbey of Aghaboe, from its foundation, in 1382, to the Year 1786.

(From Archdall's *Monasticon Hibernicum*).

John O'Foelan
Michael Cashin
Patrick Fitzpatrick
John O'Gara
Maurice Fitzpatrick
Hugh O'Kirvan
Dominick Phelan
James Horan

[1] Bliss's *Extracts from Papal Registers.*
[2] *Pat. and Close Rolls,* Morrin.
[3] *Ibid.*
[4] *Fiants* of Hen. VIII.
[5] *Fiants* of Elizabeth.
[6] *Hist. of St. Canice's,* p. 21.

James O'Hahir
James Fitzpatrick
Ambrose Fitzgerald
Patrick Gorman
Thady O'Kelly
Stephen Lynch
Patrick M'Donagh
Patrick Coigly
Donat O'Cuiffe
John Tuohy
Manus O'Dempsy
Dominick Nolan
Stephen Burke
John O'Theige
Thomas O'Sullivan
Richard Fitzpatrick
Kyran Leynachan
Michael Keoghy.
Walter Ryan
Denis Cahasy
Anastasius Beacon
Patrick Comerford
Rory Fitzpatrick
Christian Connolly
Felix Magrath
James O'Cleary
James Cavanagh
Nicholas Garavan
Francis McFarrell
James Fitzpatrick
Hugh Cashin
Darby Creary
James Williams
Patrick Keely

To these may be added the Rev. Patrick Dulehanty, Prior in 1663,[1] and the Rev. James Phelan, Prior in 1693.[2] In 1756 and 1761, the Rev. James Williams was Prior. In his *Hib. Dom.*, Dr. Burke writes :—"In the year 1756, only one [Dominican] cultivated the Lord's vineyard in the district of this convent [*i.e.*, of Aghaboe], viz., the Rev. Fr. Br. James Williams, O.P., Prior, who was transfiliated to this from the Convent of Borrishoole. He was then in the 69th year of his age, and 40th of his religious profession, and an excellent missionary." Father Patrick Keely, born in 1735, professed in 1752, was Prior of Aghaboe, as appears from Archdall's list, in 1786 ; but it seems likely his appointment was purely titular, and that he never resided in the district. He is the last Prior of whom there is any record.

## Antiquities at Aghaboe.

The Abbey Church.—It was coeval with the Abbey that formerly adjoined it, on the north side, both having been founded by Finghin Mac Gillapatrick, in 1382, for Friars of the Dominican Order. Internally it is 100 ft. long and 25 ft. wide, and has no division into nave and chancel. The south side-wall and west

[1] Carte *MSS.*
[2] Vol. I., p. 122.

gable—the former 20 ft. high, the latter 33 ft.—are fairly well preserved; the top of the east gable is broken away down to the apex of the window arch; the north side-wall is razed to the ground. The east window, still perfect, is divided below by two slender mullions, and is traceried above in the flamboyant style; it is contained within a gothic arch, externally, 5 ft. 8 in. wide, and 9 ft. high, with a hood-moulding overhead.

In the south side-wall, beside the altar, is a well preserved ogee-headed niche of cut-stone. It is 40 in. high, 22 in. wide, and 23 in. deep, and is divided horizontally, in the middle, by a thin flag, into two compartments, the upper one of which served as a credence, the lower as a sacrarium. Over this niche are three windows,

VIEW INTO PHELAN'S CHAPEL, FROM ABBEY CHURCH.

to give light to the altar; they are but a few yards asunder, and their framework is destroyed both within and without. Ledwich's engraving of the ruins, as they appeared some time before 1796, shows two of these windows to have been each divided by a single mullion, and to have been traced at top: the third must have been of similar pattern; but the framework and tracery of all three have been torn down.

The entrance door, in the west gable, was of cut stone, and ornamented at the top, but is now ruinous; it was 47 in. wide and probably 7 or 8 ft. high. Over it is a tracery window, of which only the cut-stone frame is left.

The Cloister adjoined the church on the north side of the latter. It was

60 ft. square. Around it were the monastic buildings, all of which have been razed to the ground.

PHELAN'S CHAPEL is built up against the south side wall of the Abbey church, with which it communicates by two gothic arches resting on a solid pier of masonry. Its length from north to south is 35 ft., its width 24 ft. The windows, which were of same style as those of the church it adjoins, are all broken. There are two niches, each divided horizontally, to form a credence and sacrarium ; there is also a tall niche for a statue. This chapel is apparently of the same date as the Abbey Church, or at most twenty or thirty years later. It may have derived its name from John O'Foelan, the first Dominican Prior ; or from one of the O'Phelans of Magh Lacha, whose forefathers were the ancient chiefs of this district. There is one very modern tomb in Phelan's Chapel ; there is none at all in or around the Abbey church.

ANCIENT CHURCH TOWER, AGHABOE.

THE ANCIENT PARISH CHURCH AND BELFRY.—The ancient parish church stood about 50 yards to the east of the Abbey church. It was built in the early English style (as may be gathered from the engraving of the ruins at Aghaboe, in Vol. I. facing p. 22), and, therefore, dated from between 1189 and 1272. It originally consisted of a nave and chancel ; but even before Ledwich's time, the former had been pulled down, and the chancel alone had to serve, in later times the uses of a Protestant church. The following is Ledwich's description of the church as it stood in his day :

" It has always been understood, that the present parish church of Aghaboe was the chancel of the Cathedral [*recte*, of the old parish church]. There are some reasons to induce this belief, for there is no west window ; but a gothic [chancel] arch of red grit, now filled up with masonry, clearly marks a chancel or some such division of the church. The foundations of walls point out a continuance of the church to the west. The belfry, a small hexagonal building, is without the church, and on a line with the chancel. It is closed with a circular cap of

masonry. The bell is placed distinct from it ; the top of the belfry is not as high as the church. When you enter the church, a few paces to the south is seen a door, imitating a transept. It is of stone, the arches concentric, and beautifully enriched with carving and foliage. The church is about forty feet long and lighted by three windows, two to the south and one to the east, the latter divided by stone mullions and branched out into trefoils. The northern [southern ?] wall is adorned with niches, canopies, and concentric mouldings [evidently a sedilia] and has a curious confession-box in the thickness of the walls, not far from the altar." [1]

DOORWAY OF CHURCH TOWER, AGHABOE.

This church was taken down in 1818, and the present Protestant church built on its foundations. The old hexagonal belfry of the early part of the 13th century stands at the north-west angle of the present church. It is small and narrow and about 45 ft. high. There is a small gothic door, framed with gritstone, in the south side, at the ground ; it has overhead a hood moulding, ending at one side in a grotesque human head, and broken at the other. The belfry has, besides, three very narrow loops, and in the west wall, above, a trefoil-headed window with heavy moulding. Since Ledwich wrote (1796), the belfry has been repaired, about 11 ft. of masonry having been added at the top.

The ancient BAPTISMAL FONT lies in the centre of a green plot before the church door ; it is octagonal, and of cut stone, but is devoid of ornament ; it is slightly fractured at the rim ; its internal diameter at top is 22 in., at the bottom 14½in. ; the depth is 8 in.

The oldest monument by many years, is a horizontal slab lying at the east end of the church and inscribed :

" Hic iuxta requiescit Dorothea Hedges, uxor Roberti Hedges de Burras armigr. quæ postquam (ad an. aetatis 35). pietate, beneficentia, coenis, et inocua iucunditate omnibus charam, charam Deo praebuisset, ab hac vita ad meliorem comigravit 18 die Novembris Ano. Dom., 1675."

[1] *Stat. Account of Aghaboe*, pp. 87-8.

None of the other inscriptions are old or interesting.

AGHABOE MOAT, about 150 yards north of the Abbey church, is about 20 ft. high, and is surrounded by a very wide fosse ; it is 30 yards in diameter at the top, where there are remains of a very thick enclosing wall or *coshel* of stone and mortar. For the last twenty years the centre of the upper surface of the moat has been gradually sinking, till the depression is now 4 or 5 ft. deep. This is locally attributed to the collapse of an arched chamber believed, and clearly with good reason, to be within the *dun*. All around the moat are many traces of old roads and foundations.

The TOWN OF AGHABOE, said, at one time to have numbered 1300 houses, lay around the Abbey, to the west and south, but principally to the west, in the Pigeon Park of Currawn, where extensive foundations still remain beneath the surface. The Pigeon Park is the richest of the excellent grazing land for which Aghaboe is famous, and from which it derived its name Achadh-bho, *i.e.*, the Field of the Cow. The name, it may be remarked, is latinized "Campulus bovis" by St. Adamnan,[1] and "Ager boum" by the author of Life of a St. Canice (quoted by Ussher, *Primordia*, p. 597). Its Irish pronunciation, in Co. Kilkenny, is *Ochavo*.

## TRADITIONAL MEMORIALS OF ST. CANICE AT AGHABOE.

KENNY'S WELL.—In his *Statistical Account of Aghaboe*, published in 1796, Ledwich writes :—"I have constantly seen, while resident in Aghaboe, pedlars lay down their packs, and with others come to St. Canice's well, which was in my Orchard, and there perform their devotions. Others retreated about a quarter of a mile distant, to St. Canice's bush, for the same religious purpose. Formerly a Roman Catholic clergyman attended in Aghaboe, and celebrated Mass and St. Canice's office ; but this custom has ceased for some years." (pp. 83-4). This well was about 200 yards south-west of the Abbey church, in the Pigeon Park, a little to the rere of Bolger's house. Something more than a century ago, when the wall of Ledwich's orchard was removed, the well was left unprotected, and became a watering place for cattle. It was soon trampled into a marshy pool, with the result that it lost its old name of Kenny's Well, and received the designation of "Kenny's Pond." About 1820 a drain was run from the Pond, into the stream passing by the adjacent school-house, and the hollow being then filled up, every trace of Kenny's holy well was obliterated.

KENNY'S BUSH was in the "Cross field," a quarter of a mile south of the abbey. It rotted away a few years ago, and only the decayed stump remains. Down to

[1] *Vita S. Columbae*, lib. ii., c. 31.

about 1800, the public road from Aghaboe to Ballacolla and Durrow, came out by Mrs. Dunne's hall-door, and thence by Kenny's bush, Springfield, Farren-eglish, Ballygihen, &c.

THE CROSS, or KENNY'S CROSS, in the townland of Cross, is one of the most remarkable objects in the vicinity of Aghaboe. It consists of two straight depressions or shallow trenches, in the level surface of the green "Cross-field," each 30 ft long, 20 in. wide and 2 in. deep, and crossing the other at right angles in the centre, their extremities duly facing the four cardinal points. The depressions

*From Photo by*] [*M. O'Toole.*

THE CROSS, AGHABOE.

forming the Cross are coated over with a crop of short, close grass, and cannot be easily distinguished from the rest of the rich, grassy field in which they are found. The appearance of this Cross is thus accounted for by tradition:

When St. Kenny died at Aghaboe, the Kilkenny men came in force, as he was being waked in the monastery church, and bore his remains away, for interment in their own chief town. The men of Aghboe, on learning what they had done, assembled and pursued them with all haste, and overtook them where the old road to Kilkenny passed by "Kenny's bush." The Kilkenny men refusing to surrender

the precious treasure they were bearing, and being challenged to battle, in consequence, by their pursuers, laid down the coffin, and prepared themselves for the conflict. Both sides drew up in battle order, a short distance from the coffin ; but scarcely had hostilities commenced when in their midst appeared two coffins, both exactly alike, and exactly similar to that for which they were fighting, and which, at the same time, was no longer to be seen in the spot where it had been laid down only a few moments before. Recognising in this wonderful manifestation the intervention of the Saint on behalf of peace and charity, the combatants at

ANCIENT CHURCH OF MONAHINCHA. NORTH-WEST VIEW.
(From Ledwich's *Antiquities*, 1804).

once desisted from their unseemly struggle, and agreed among themselves that each side should be allowed to bear away a coffin in peace. Thus one interment took place at Aghaboe and another in Kilkenny town ; and thus it has come to pass that ever since no one can tell in which of the two places St. Kenny lies. The Aghaboe people, however, believe that the saintly body was really in the coffin taken away by the Kilkenny men, because from that time out the town of Aghaboe declined, while Kilkenny, blessed by the possession of the Patron's remains, grew in importance. The spot on which the two coffins appeared has been ever since marked by the

Cross described above, which, imprinted in a miraculous manner, has never been, and it is believed, never can be, obliterated.

Upon the reliability of this tradition, either in whole or in part, it is now impossible to pronounce. It would appear to be sufficiently certain that a portion of the Saint's remains was kept enshrined at Aghaboe till 1346. On the other hand it is quite certain that the Cross of the tradition has held its place at Aghaboe as long as any one can remember, and that even as far back as 1653, at the time of the

ANCIENT CHURCH OF MONAHINCHA. VIEW OF INTERIOR.

(From Ledwich's *Antiquities*, 1804).

Down Survey, it gave the name of Cross to the townland in which its outlines may still be traced.

AGHABOE AND MONAHINCHA.—As stated already[1] St. Canice's favourite retreat was the little island of Monahincha, otherwise Insula Stagni Cre, called by Giraldus Cambrensis "Insula Viventium" or Island of the Living. Between the inmates of the monastery established here during the Saint's closing years or soon after his death, and the community of Aghaboe, the closest friendship was long kept

[1] See p. 32, *supra*.

up. Tradition avers that both religious bodies belonged to the same Irish order of monks, and that, in fact, one of the Houses was but a branch or daughter of the other.

Now the origin of the religious establishment at Monahincha has been passed over in silence by our ancient hagiographers, and is looked upon, at the present day, as involved in impenetrable darkness. Canon O'Hanlon, no doubt, is of opinion that its founder was St. Cronan of Roscrea; but his views are not in agreement with what we read in St. Cronan's own Lives. Thus the Bollandist *Life* of the saint has: "*Prope* Stagnum Cre cellam aedificavit;" and in another *Life*, as quoted by Ussher, we find: "*Cellam* itaque *prope* Stagnum Cree (in quo est insula modica, in qua est monasterium monachorum semper religiosissimum) aedificavit; quae *Cella Sean-ross* nominatur."[1] Here the cell or church founded by St. Cronan is described as *near* Stagnum Cre, but such a church could not possibly be identified with a church or monastery *on* the island of Monahincha, which was not only *near*, but was even *in the very centre* of the great Stagnum Cre. Moreover, the author of the *Life* quoted by Ussher, takes good care to distinguish between the church of Sean-ross (clearly the old name of Roscrea), *near* the Stagnum or Lake, and the monastery of most holy men on the island *in* the Stagnum itself.

In the absence of any authentic record dealing with the origin of Monahincha monastery, the tradition which connects this house so intimately with Aghaboe becomes of considerable importance; and though it does not state which of the two monasteries was the *mater* and which the *filia*, it can scarcely be doubted that Aghaboe was the older foundation, and was therefore the mother-house, seeing that, in his life, St. Canice is always represented as retiring to Monahinch in order to be *entirely removed from the society of men*.[2] Should the colonization of Monahincha have been effected from Aghaboe, it must have dated from the last years of St. Canice's life, or from the time of his immediate successors in the Abbacy.

Ancient Roadway.—The monasteries of Aghaboe and Monahincha were connected by an ancient road, which ran from the latter, through Moon-Aela, (now called the bog of Allen), to Kilmartin; and thence, under the church of Skirke, through Clonagudden: thence, between the townlands of Munnia and Barnasallagh, where part of it may still be seen; thence by Britthawee well, in Ballybrophy; and thence through Doon, Moonfad, Grange, Lismore and Machaire na Sceach (now Bushfield), to Aghaboe. A grey horse, called the "gearrawn bawn," used to carry letters from one monastery to the other, day after day, without any guide, along

[1] *Brittan. Eccl. Antiquitates*, p. 502.
[2] *Vita S. Kannechi*, chap. xl. & xlvi.

this road, till it happened at last that he was robbed of the mail bag, and he was sent on the journey no more. His place was then taken by a monk, who performed his task with all diligence for a considerable time. One day, however, when passing through Machaire na Sceach, he sat down on the road-side to rest himself, and soon fell fast asleep. When he awoke he found that a thief had been on the scene and carried away his satchel of letters ; and, being greatly incensed over the outrage, he left his malediction on the townland in which it had happened. Machaire na Sceach has ever since suffered from the curse, and Mhachaire na sceach gan fhaith (*i.e.*, *unlucky* Machaire), is a saying handed down from remote times to the present day.

## The MacCashins.

Among the old tribes of Upper Ossory the MacCashins or Cassins, (in Irish Mac Caisin, pronounced (*Acosheen*), held no unimportant place. They were evidently a family of hereditary physicians like the O'Lees, O'Cassidys, &c. They get frequent mention in records of the 16th and 17th centuries. Pardons were granted, in 1566, to Morogh M'Cassyn of Crovan (now Cruell), gentleman, John M'Cassyn of Delge (now Kyledellig), surgeon, and Owen m'Owne M'Casshien, of Grage, Co. Kilkenny, surgeon ; in 1585, to Thomas boy M'Cashin and Ilan Cashine, surgeons, in the Queen's Co. ; in 1586, to Donogh oge M'Donogh Caech [M'Cashin], surgeon, and Morough M'Cassin, of Aghavoe, freeholder ; and, in 1602, to Myeagh M'Cassen, Georchyn (Surgeon), of Elunvuryn (Clonburren), and Gillpatrick M'Shane M'Cassen, Georchyn, of Ballybrowgh (Ballybrophy).[1]

Morgan Cashin, gent, was slain in the Irish ranks, at Borris-in-Ossory, in 1642. He was the principal man of his name, and, at the time of his death was found to have been possessed of Coolkerry, in the parish of Coolkerry ; Kilbreedybeg, Kilbreedymore and Skanaghan (now Sceach na gceann), Coolfin, the moiety of Bordwell, and Glanreagh and Carrigeen, in the parish of Bordwell ; Caran (or Currawn), Caroreagh, Croftis, Heyghy and Gurtnaskryny, Ballygaudenbeg, Coolbally, and the moiety of Laigaragh (or Lara) and Banoge, in the parish of Aghaboe ; and, (jointly with Brian M'William Fitzpatrick), of Rathdowney, in the parish of the same name. As an Irish Papist, slain in rebellion, Morgan Cashin was declared by the Cromwellians to have forfeited all his estate.

Conly Cashin of Kilcoke, Doctor, was appointed executor by the will of his cousin, James Rothe, of Durrow, Oct. 20th, 1656. He is probably identical with Conly Cashin, M.D., a native of Upper Ossory, who was practising in Dublin

[1] See *Fiants* of Queen Elizab.

in 1667, in which year he published a Latin tract entitled : "Willisius male vindicatus ; sive Medicus Oxoniensis mendacitatis et inscitiae detectus." [1] Miles Cassin, chirurgeon, is mentioned as living in 1730.

In 1704, three members of the family helped to keep the Faith alive in Ossory, viz. ; Fathers Denis, P.P., Rathdowney ; John, P.P., Attanagh ; and John, P.P., Upperwoods and Aghaboe. In 1806 died another Father John Cassin, P.P. of Callan and great-grand-uncle of the Rev. William Cassin now Adm. St. Mary's, Kilkenny.

## GORTNACLEA.

The castle of Gortnaclea stands on the brow of a slope, over the Gully river,

GORTNACLEA CASTLE.

which here separates Ossory from Leix. It consisted originally of a massive keep 31 ft. square externally, with a projecting eastern wing, now destroyed, in which were situated the entrance door and the spiral stairway. The keep is still fairly perfect. Its side-walls are 9 ft. thick from top to bottom, the end walls, 8 ft. thick. By an unusual arrangement, the great stone arch supports the top or

[1] *Parochial Survey of Ireland*, Mason, Vol. I., p. 72.

fifth storey. The earliest mentioned occupant of this castle is "Donyl Fitzpatrick of Gorteneclohe, gentleman," who received a pardon, June 30th, 1566.[1] He was brother of Florence, Lord Baron of Upper Ossory, and father of Uny ny Donell M'Gilpatrick of Gortneclehe and Katherine nyne Donell M'Gilpatrick of the same place, who received pardons Aug. 4th, 1601. Daniel Fitzpatrick, probably his grandson, was seised of the castle and land of Gortneclea (of which Farrenkenny is parcel), and of the towns and lands of Gortnecroe, Camclone, Kilbrekan and Cowell; and, being so seised, died Jany. 26th, 1632, leaving Bryan his son and heir, then 21 years of age and unmarried.[2]

The most striking event in the history of Gortnaclea castle is the imprisonment there of Thomas, the Black Earl of Ormond. Taken prisoner on Corrandhu, over Ballyragget, April 10th, 1600, by Owny O'More, the Earl was carried off into Leix; but as there was no castle of sufficient strength in O'More's Country to serve as a prison for so important a captive, he was, after a day or two, conveyed to Gortnaclea, the castle of Fitzpatrick, Owny's confederate. Here he was kept a close prisoner for about three weeks, during which the famous Jesuit, Father James Archer, remained constantly with him, sparing no pains to induce him to return to the Faith of his fathers, and to join the great League formed by Hugh O'Neill for the freedom of his native land. At the end of April or beginning of May, Owny, fearing a rescue, thought it safer to remove his prisoner from Gortnaclea to the woods and fastnesses of Leix. He had him conveyed, subsequently, to O'Dempsy's castle of Ballybrittas, where he was kept in durance till the 12th of June, when the terms of his enlargement were agreed on.

In Mahony's translation of *Keating's History of Ireland*, Gortnaclea appears under the Irish form Gort na cleth. As Irish speakers call it *Gortnaclĕha*, its meaning is evidently the field of the wattle or *stake*. Locally it is understood to signify the field of the *stakes*; and from this arises the popular, though erroneous, belief that Gortnaclea is the scene of that memorable exhibition of Dalcassian bravery, when the wounded heroes of Clontarf had themselves bound to stakes, that they might be able to engage in conflict with the traitorous Ossorians, then bent on obstructing their homeward march.

But Gortnaclea has no real claim to be considered the historic Field of Stakes. In the *War of the Gael and Gaill*, the author of which was a contemporary of Brian Boru, and was probably an eye-witness of the battle of Clontarf, and accompanied the Dalcassians on their return thence, it is expressly stated that the episode of the stakes occurred at Ath-I, now Athy, on the Barrow.[3] Magh Chloinne Cheal-

[1] *Fiants* of Elizab.
[2] *Inquisitions.*
[3] See Vol. I., Introduction, p. 49.

laigh, or the Territory of the O'Kellys, in which the same ancient authority states that the men of Ossory and Leix had encamped, in order to intercept the Dalcassians, lay west of the River Barrow, in the Queen's Co. According to an old Map of Leix, made in Queen Mary's reign, Farren O'Kelly, or O'Kelly's Country, also called Magh-Druchtain, was then limited to the two civil parishes of Timogue and Tullomoy, in the Barony of Ballyadams; but at the time of the English Invasion, and for centuries before it, it included also the district of Gallen, which comprised the civil parish of Dysart Gallen and probably also that of Timahoe.[1] From this it will be seen that the ancient Magh Chloinne Cheallaigh lay along the road from Athy to Castlecomer, the road in all likelihood traversed by the returning Dalcassians. From Castlecomer their march would continue by Dysart and Lisnafunshin, through Jenkinstown Demesne, over the Nore by a ford a little to the north of Three Castles Bridge, thence to Freshford, and thence over Grane Hill into Munster.

It has been sometimes stated that John Keegan, the poet, was born in Gortnaclea; but such is not the fact. This gifted child of song belonged to Leix and not to Ossory, having first seen the light in Killeany, about 40 perches north of Gortnaclea bridge, on the road to Kilbricken.

## Farren-Eglish.

Fearann-eaglais, *i.e.*, Land of the Church, or Church Land, was, as the name implies, glebe land, having been formerly parcel of the temporalities of the Rectory of Aghaboe. Previous to the Reformation there was a church here which must have served as a chapel-of-ease to Aghaboe parish church. It was a large, roomy church, too, being more than 48 ft. long. The north-side wall and west gable yet remain to about half their original height; the other walls are gone. In the north wall, 7 feet from the west gable, is a narrow loop of chiselled stone, chamfered, such as is found in other ancient churches to give light to a gallery stairs. East of this is a cut-stone gothic door, 5 ft. high and only 23½ in. wide. About 1845, the graveyard attached to the church was uprooted and the clay put out for top-dressing. As in all such cases, ill-luck attended the perpetrator of this sacrilegious outrage on the homes of the dead. About 100 yards south of the church ruins, is a hillock called the Rath; the surface is rough and uneven, and there is neither rampart nor fosse.

Ledwich states that there was a Nunnery at Farren, and that from the colour

[1] O'Heerin's *Topographical Poem*

of the habits worn by the inmates, it—or rather the church attached to it—was named Teampull na gCailleach dubh, or the Church of the Black Nuns.[1] This Nunnery probably ceased to exist about the time of the Norman Conquest. It is said an underground passage connects Farren Church and the Abbey of Aghaboe, but as both are an Irish mile and a half apart, the statement cannot be taken seriously. About a quarter of a mile west of Farren is a holy well called "Kenny's Well."

## Ballygihen.

In Irish this name is written Baile-Ui-Gaeidin, and is pronounced by Irish speakers (as nearly as I can represent it), *Bolleegüheen*. It signifies the Town of O'Gihin or O'Gahan. The castle of Ballygihen is a very curious old building. It is 45 ft. long externally, and only 12 ft. wide internally, with a projection at the north-east corner, rectangular below and rounded above. The east side-wall is 30 ft. high; the south wall is entirely destroyed; some fragments of the other walls remain. The walls were all from $3\frac{1}{2}$ to 4 ft. thick, but, to strengthen the west side-wall, another wall of the same thickness was built up against it all along on the outside. The courtyard wall is still in fair preservation; it is 12 ft. high all round and was, together with the castle, surrounded by a deep fosse.

Ballygihen was settled on his illegitimate son, John Fitzpatrick, by Brian, Lord of Upper Ossory. On the 30th June, 1566, the said "John Fitzpatrik of Ballygeyhin, gentleman," received a "pardon." He had three sons: (1) John fitz John, of Ballygihen, pardoned Nov. 18th, 1602; (2) Dermot mac Shawn, who actively supported the Northern Earls, O'Neill and O'Donnell, in their struggle against the Crown, and burned down the castle of Ballygihen, about the year 1600, that it might not be converted into a garrison by the English; and (3) Teige mac Shawn, who had a lawsuit with his uncle, Florence, Lord of Upper Ossory, about the title of Ballygihen. Under the Cromwellian regime in 1653, John Fitzpatrick, Irish Papist, probably a son of one of the three brothers, forfeited the townlands of Ballygehyn, Crouell, Garranvooly, Cloquilmore, Cloquilbeg, Culfin, Balligenan, Fiarafin and Knockanvane.

## Dairy Hill.

The church of Dairy Hill has entirely disappeared. It belonged to the earliest times. The people of the locality have some idea of its great antiquity, and hence

[1] *Stat. Account of Aghaboe*, pp. 89-90.

there is a saying amongst them that "the church of Dairy Hill and the church of Kilmulfoile are the first churches named in Rome" [*i.e.*, when the Pope reads out, as he is popularly supposed to do, one day in every year, a list of the churches of the world, arranged in order according to the dates of their respective foundations]. The churchyard of Dairy Hill is about an Irish acre in area, and is enclosed by a great earthen fence. It is now all overgrown with bushes. There are very many head-stones, but none of them inscribed. The graveyard was last used for the interment of an adult about 1820; it is now only used as a burial place for unbaptized children.

The field at the north side of the churchyard has no appearance of having been ever the site of a rath, and yet it is called "Rathmoore" or the great Rath. This must have been the original name of the churchyard itself, enclosed as it is by a great oval rampart of earth. Similarly there is a "Rath field," but no trace of a rath, to the south of the churchyard.

At present the churchyard is commonly called "the Kyle," *i.e.*, the Church; it is also called "Kyle-Crutth" and "Kyle-na-crutthia" apparently from the gentle ridge (cruit) on which it is situated. There is no holy well, nor tradition of the patron saint.

The Irish of Dairy Hill is Doire a'Chrocain, that is, the Derry, or Oak Grove, of the Crocan (*recte* Cnocan) or Hill. Hence the townland should have been called not *Dairy* Hill, but *Derry* Hill.

## Kilmulfoile.

The graveyard of Kilmulfoile is a half a mile, or less, from that of Dairy Hill. The church that stood here was of the earliest ages. The site is an oval enclosure, running east and west, on the length, and divided in the centre, from north to south, by an earthen fence. The eastern half of the enclosure is called "the Rath"; the western half contains the churchyard and site of the church. No interment has taken place here since about 1835. There are several rude head-stones, but none inscribed.

The traditional name of this churchyard is *Kyle-Foal*, an easy corruption of Kyle-Ilfoal, which accurately represents the original name, that is, Cill Maoil-fhoil, or the church of St. Maolphoil.

## Ballygooden.

This was another of the original churches of the district. It is less than a mile from the sites of the two churches last described, and is situated in the town-

land of Cuffesboro', to the right as one goes from the Four Roads to Clough. Portions of its walls were standing till 1865, when they were thrown down. Only the foundations are now traceable; they show it to have been 50 ft. in length from east to west, externally, and 30 ft. in width. The last interment took place here about 1825. Thirty or forty years before that date the graveyard was a favourite place of burial. At present there is no trace of graves or monuments, and nothing to distinguish this ancient city of the dead from the surrounding land but a few mounds covered with greenest verdure. Ledwich writes that there was a community of men here, dependent on the monastery of Aghaboe. The local tradition of an underground passage connecting both places seems to confirm his statement. About 200 yards west of the churchyard, in Mr. Bolger's land in Ballygooden (the *oo* is pronounced long), is a holy well called "the Bishop's Well," said to have been blessed by a Bishop in long past times.

In 1653 Morgan Cashin and Thomas Hovenden forfeited, respectively, Ballygaudenbeg and Ballygaudenmore. The former townland is now Ballygooden; the latter is Cuffesboro', which is so named from its Cromwellian grantee, Captain Joseph Cuffe. Cuffesboro' Ho. was built, it is said, in 1750. The Cuffesboro' estate, including Cuffesboro', Gortnagruaig, Ballycuddihy and Gortnaclea, was purchased and presented, as a national gift, to Henry Grattan, in recognition of his services to his country; it now belongs to his representative, Lady Grattan Bellew.

## Bordwell.

This name, commonly pronounced Boardle, appears in old records as Bordgal, Bordgwyl, Borduyl, Bordwell, &c. Its Irish form is Bord Gall or Bord Gaill. St. Aengus, the Ceile De, invokes, in his *Litany*, the Seven Bishops of Bordgail:—"Sect n-epscoip Borddgaile, hos omnes invoco, &c." In the first years of the 13th century, Thomas de Hereford, the lay patron, granted the church and parish of Bordegal or Bordgal, to the Canons Regular of St. Augustine of the Order of St. Victor, St. Thomas's Abbey, Dublin.[1] Not very long afterwards the church seems to have reverted to the secular clergy. On the 28th Dec., 1345, the Irish of Slieve Bloom burned Bordgwyl, and slew Robert le Gros and others of the English.[2] By Papal Brief of March 15th, 1481, John de Machostigain, clerk, was appointed to the rectory, church, and parish of St. Canice of Achabo, and to that of St. Furlinus of Borduyl in Ossory.[3]

[1] *Register of the Abbey of St. Thomas*, ch. cxl. and ccccxii.
[2] Clyn's Annals.
[3] See p. 41, *supra*.

The patron saint of Bordwell is "S. Felicianus, seu Filianus, according to Bishop Phelan's *List;* "S. Finlicanus," according to Dr. Burke; "St. Faoillen," according to Dr. Moran[1] and "S. Furlinus," (which is an error of the scribe for S. Fuilinus), according to the Roman document just quoted. The Irish form of the name is apparently Fuillen, and not, as Dr. Moran writes it, Faoillen; which latter is a woman's name. Saints of the name of Fuillen are commemorated in the *Martyrology of Donegal*, on the 12th Jan., 24th April, and 23rd July; but none of them can be connected with Bordwell, whose patron's feast falls on Jan. 2nd.

The ruined parish church of Bordwell consisted of nave and chancel. The former, still a considerable ruin, is internally 52 ft. 9 in. long, and 22½ ft. wide, the side walls being 9 ft. high and 2 ft. 10 in. thick. It was built of very large stones, so that the masonry may be said to be almost cyclopean in character. Opposite each other, towards the west ends of the two side-walls, are two round-headed doors arched with small, rough stones. In the same walls, near the chancel, are two small windows much injured. The chancel arch is fallen. There can be little doubt that the nave, at least, belongs to pre-Norman times. The chancel was not bonded with the nave, and would, therefore, seem to be a later erection. Only a few fragments of it remain. It was 21 ft. long and 15 ft. wide; its east gable ended at each side in a projecting pier or buttress.

In the graveyard are many monuments to the Delanys, Keys, Duigins, Fitzpatricks, &c., but none of them of earlier date than the middle of the 18th century. Here rest, with their friends, Father Maurice Delany and his nephew, Father Patrick Delany, whose monuments, two altar tombs, stand side by side. The inscription on Father Patrick Delany's tomb is:—

"Here lies the body of the Rev. Patrick Delany, Vicar-General of the Diocese of Ossory, and thirteen years Parish Priest of the united parishes of Aughavoe, Boardill & Kilermough. He departed this life on the 30th December, 1806, in the 50th year of his age. Deo satis, suis non satis vixit. May the Lord have mercy on his soul. Amen."

## Kilbreedy.

St. Bridget's church of Kilbreedy (Cill Bhrighde) stood in the part of the townland of Kilbreedy, formerly called Kilbreedymore, and was the "Kill-Brigde-major, in regione Mag-Lacha," mentioned by Colgan.[2] It was a rectangle, 22 ft. long, externally, and 22 ft. wide. The walls are now all broken, being in no part higher than 5 or 6 ft. The east gable was fully 44 in. thick, the side walls were 39 in. There is a small square aperture in the east gable, at the Epistle side, which

[1] *Diocesan Statutes.*
[2] See Vol. I., Introd., p. 5

served as a credence. The entrance door was in the middle of the south wall, but the casing stones are all removed except one, which is cut and chamfered. The adjoining graveyard is now rarely used for Catholic interments ; Protestant interments, too, are almost discontinued.

About 50 yards north of the church, beside the public road, there stood till 1893, the foundations of an ancient building, 12 ft. square, which the people used to call "the Belfry." St. Bridget's holy well, now "the Castle Well," is south-west of the church, nearly opposite the door of Kilbreedy castle. Patterns were held at the well till a century ago, and pilgrimages till much later. In summer time it generally runs dry, owing to some act of desecration ; in winter it is a powerful spring.

Kilbreedy Castle stands about 250 yards south-west of the church. It bears a striking resemblance to Grennan castle, near Thomastown. Except that it has lost the uppermost storey, it is in fair preservation. It is 56 ft. long externally, and 34½ ft. wide, and at present 35 ft. high. Within is a great barrel arch of stone, 22 ft. high at the apex, and extending the whole length of the building. One of the side-walls supporting this arch is 7 ft. thick, the other 8½ ft. The south end wall, containing the broken door-way, is more than 9 ft. thick. The main stairway, in the thickness of the south walls, leads from the entrance door to the upper part of the edifice. Two other stairways from the ground floor lead to long passages in the other walls, whence access is also had to the upper storeys. None of the stairs are spiral. Over the stone arch the walls narrow to 3½ ft. On the whole this is a curious castle, and is probably of earlier date than the castles usually met with. In 1657 it is described in the Down Survey Books as being "in some repaire."

The founders and proprietors of Kilbreedy castle were, according to tradition, the O'Phelans, whose tribe held sway over Magh Lacha for centuries previous to the Norman Invasion. This tradition receives confirmation from the State Papers, Donyll roo O'Phelan of Kilbride (Kilbreedy) horseman (*i.e.*, gentleman, or son of a gentleman), received a "pardon," with many others of the gentry of Upper Ossory, June 30th, 1566 ; Dermod O'Phelan of Kilbride, husbandman, had a pardon Aug. 14th, 1586 ; and William roe O'Phelan of Kilbride, on the 10th June, 1591.[1]

But the castle and townland had entirely passed from the O'Phelan family before the middle of the 17th century. At the time of the Cromwellian forfeitures in 1653, Morgan Cashin, Irish Papist, was found to have been seized of the following lands in the parish of Bordwell :

Kilbreedybeg 129 ac. (of which there are 25 ac. unprofitable).

[1] *Fiants* of Eliz.

Kilbreedymore & Skanaghan, 157 ac.

Kilbreedybeg is the southern division of Kilbreedy; Kilbreedymore comprises all the rest of the townland, with the castle and church, except a very small portion at the extreme north, called Sceach na g-Ceann (*Skanagan* above), that is the Bush of the Heads.

## The Moat of Middlemount.

The public road from Coolkerry to Bordwell church divides the townland of Middlemount into two unequal parts; that to the right, which is the larger, was formerly, and is still, known as Ballyvoghleen (O'Bachlin's Town), the other to the left, was called Laragh (Irish sound *Lorra*). In the latter is the Moat of Middlemount, properly the "Moat of Laragh," a truncated cone 16 yards in diameter at the top, 25 to 30 ft. high, and seated on an elevated ridge; around the base are traces of a fosse and rampart, while the ridge to the west is intersected by several artificial trenches. It may have been an ancient fortress or it may have been a sepulchral tumulus of pagan times. The purpose for which it was raised cannot be gathered from the name of the townland, for Laragh *hibernice* Lárṫeaċ, signifies nothing more than the *site* or *ruins* of a building. As the Irish word Lar means *the middle*, it is easy to understand how Laragh or Laithreach, which has quite a different meaning, should in this instance have come to assume the entirely unauthorized form, *Middle*mount.

At the north side of the Moat, about 20 yards from its base, is a plot, a quarter of an acre in extent, called "the Friar's garden;" its fences are still well marked. In the small space between it and the Moat, are some slight traces of a house, evidently the residence of the friar from whom the garden is named. The Rev. Denis Creary, of Laragh, P.P., Aghaboe, made his will in 1701 and died the same year. The friar who succeeded him in Laragh, and gave name to the garden is not remembered; possibly he was the Rev. Darby Creary, the third last Prior of Aghaboe, who appears to have died before 1756.

## Coolacurragh.

In this townland, between the "rabbit-burrow" and the Erkina river, and a few perches only from the latter, there was a holy well, now closed up, called *Tubberkierawn*, or St. Kieran's well. An old man, born in 1766, remembered to have frequently seen people praying around it in his early days. Part of Coolacurragh is called Farren-Kyran, or St. Kieran's Land, in the *Down Survey*

*Books*, but the name is now forgotten ; most probably it was the land surrounding the holy well. St. Kieran's connection with Coolacurragh is easily accounted for, as the townland is part of the parish of Coolkerry, of which he is patron.

## Kylenaseer.

The name signifies the Church of the Masons or Carpenters. The church, which served for a detached portion of the old parish of Aghaboe, stood in the "Churchyard field" of Kylenaseer, to the left of the road from Carrick Rock to Carrick Mill. No trace whatever of it now remains, but the site is marked by a small untilled plot, underneath an aged ash, in the centre of the field. Its present name is Kylebeg, or the little church. No interments have taken place here time out of mind.

About the middle of the second field south of Kylebeg and joining Carrick Mill, there was an ancient Nunnery now completely obliterated. The name of the field is Crithacorra (the croft or field, of the pillar stone). A dozen perches or so east of the site of the Nunnery, in the same field stood the Nunnery grange or farm-house ; pavements beneath the surface still mark the spot ; it is known as "the Orchard."

A well-known sub-division of Kylenaseer is Boston, also, in former times, called Clonkeenaghawnbeg, to distinguish it from another Clonkeenaghawn on the opposite bank of the Erkina, known as Clonkeenaghawnmore and now included in Oldglass. Boston is a very ancient Irish topographical term, and gives name to another townland in the parish of Castletown, another in Camross, to a fourth near the borders of Ossory, in the parish of Abbeyleix, and to a fifth close to Kilbricken Station ; also to Bostian Well, beside Gowran chapel. It probably has some connection with the Irish Baisdeadh, which means Baptism. In the Boston of which there is question here, there is a small hill, a quarter of an acre in area, and covered with greenest grass, rising up in the centre of the bog at Oldglass bridge ; it is called *Cruckawnan-yoosh*, or Hill of the Yew-tree. On it is an ancient burial ground, but the enclosing fence, if such it ever had, as well as the church, has left not the slightest trace behind.

Another sub-division of Kylenaseer, where it adjoins Cannonswood and Gurteen, bears the curious name of Hag Bog (Móin na caillighe).

The main highway from the western side of Upper Ossory to Kilkenny in ancient times, came east from the Levally road, near Rathdowney ; forded the Erkina under Coolkerry church ; ran thence through Coolkerry ; forded the Erkina again under Erkindale Ho. ; continued thence through the rath field of Knockfinn ;

around Carrick Rock; by Kylebeg church; the Nunnery of Kylenaseer; through the centre of Hag Bog; by Gurteen Schoolhouse; by Kyleogue churchyard; thence, fording the Gowl, by Newtown Nunnery; Cahir Hill in Newtown; and thence, by Gragavoice, to Aharney church, Lisdowney, Freshford, &c

## Grantstown.

Grantstown castle, one of the few round castles in our Diocese, is in good preservation, though roofless for a considerable time. It is 19 ft. in diameter, at the base on the inside, the wall being fully 11 ft. thick all round. There are five storeys, viz., three under, and two over, the stone arch. Each storey communicates with the beautiful spiral stairway by a cut-stone door, in some instances round-headed, in others gothic. In the first storey directly opposite the entrance door, there is an aperture of cut-stone, shaped like a Latin cross, through and through the wall. A cross exactly similar, and occupying the same position, may be also seen in Ballogh castle, near Errill. Fire-places and chimney-flues form part of the original work in the four upper stories; there is no fire-place in the first storey.

This castle belonged to the Lords of Upper Ossory till sometime between 1621 and 1653, in which latter year Gilbert Rawson, Protestant, is entered in the *Book of Survey and Distributions*, as owner in fee of "Grantstowne with ye members, 961 ac.; the moiety of Bordwell, 27 ac.; Court, 313 ac.; and Curraghuenane, 202 ac.," all in the parish of Bordwell. On the 30th Oct., 1691, Edmond Morris of Grantstown, slain at Aughrim on the side of King James, was attainted; and on the 12th Oct., 1696, his estate, comprising Grantstown and several other townlands in Upper Ossory, was granted by William of Orange to the brothers Richard and Edward Fitzpatrick.[1]

Grantstown Ho. was occupied by the Vicars family, till about the close of the 18th century.

## Oldglass.

Oldglass Ho., now Granston Manor, was built by the Drought family more than a century ago. The Droughts were succeeded there by the Whites, from whom the place passed by purchase to the late Richard Fitzpatrick, Esq. Mr. Fitzpatrick, dying without issue, bequeathed Oldglass to his brother, the late Lord Castletown, who then made it his family mansion.

[1] See Vol. I., Introduction, p. 108.

In the townland of Oldglass, immediately to the north of Granston Manor, is a 12 acre field called Ballina-ghowl, where considerable quantities of human remains have been turned up, especially between two large bushes near the old public road. This was the battle-ground of the Oulthachs, or Ulstermen, and the O'Phelans, in 1156 or 1157.[1]

## Kyledellig.

It is certain, from the way this word is invariably pronounced by the Queen's County people, that it signifies not the church, but the Wood, of the Thorn Trees, and that its Irish form is Coill-deals. In some 13th and 14th century entries in the Red Book of Ossory, the parish of Kyledellig is mentioned as the "Rectoria de Delgy." On the 2nd April, 1491, Thady O'Brien, priest of Ossory, was, by Papal Brief, appointed Rector of Rararayn (that is, Rasaran or Rathsaran,) and Vicar of the parish and church of Delge, both parishes being in Ossory Diocese. Donald O'Phelan was appointed to this parish in 1525.[2]

According to Bishop Phelan's *List*, the patron saint of Kyledellig is St. Ernan or Senan, Abbot, whose feast day is Jan. 1st. On this day the *Martyrology of Donegal* commemorates St. Ernan, thus: "Ernan, son of Eoghan, son of Feilim *i.e.*, son of the brother of Colum Cille; he is of the Cinel-Conaill." The saint was Abbot of Druim-Tomma, now Drumhome, in the Barony of Tirhugh, Co. Donegal.

The parish church of Kyledellig was very small, being only 36 ft. long. In 1862 portions of the east gable and south side-wall were thrown down and the materials used in the erection of the graveyard wall. At present the foundations of the church alone may be said to remain, and even these are covered over by fallen masonry and rank weeds. In the graveyard there are but two inscribed head-stones, neither of which is more than a century old. About 120 yards north-east of the church is a large green "Moat," circular in shape, flat at top, and 9 or 10 ft. high.

In Lisryan, a sub-division of south Kyledellig, containing 60 acres, there is a round Lis or fort. Another sub-division of the same townland, containing but 12 acres, is called Duhyneill, *i.e.*, Duthaith Ui Neill, or O'Neill's Land. A third sub-division, containing 40 acres, and lying between Lisryan and Duhyneill, is called Kildrummady, or the Church of the Long Ridge; no tradition of the church has, however, been handed down.

[1] See Vol. I., Introd., p. 56.
[2] See p. 41, *supra*.

## Kylermugh.

This name is generally pronounced *Kyle-ĕr-mŭh* (accent on last syllable); but its true Irish sound, still heard among the old people, is *Kyle-ghăr-ŭmŭh* (accent also on last syllable). In ancient documents the name is usually written "Kildermoy," which at first sight might be assumed to signify the Church of Darmhagh, *i.e.*, of the Oak Plain. On examination, however, this assumption will be found to be quite baseless. Durrow is the anglicised form of Darmhagh; so that the "Church of Durrow" and the "Church of Darmhagh" mean the very same thing. Now the Irish of "Church of Durrow," as heard from Irish speakers, is *Kyle-ghroo*. If, therefore, Kylermugh meant the church of Darmhagh, or of the Oak-Plain, its Irish sound should be *Kyle-ghroo* and not as it really is, *Kyle-gharamuh*.

The correct Irish form of the name is Cill-dá-arann, or church of the outer oaks. Kiltimagh, a parish in the Diocese of Achonry, is, in Irish, Coillte amach, *i.e.*, the woods *out*, or the outer woods; and the people say these woods were so called because they formed the outer extremity of an ancient forest. Similarly the outer oaks from which Kylermough is derived, formed the outer fringe of the ancient oak wood of Cool*derry*, a large townland but three or four perches north of the ruins of Kylermough church.

A Mr. T. O'Connor, of the Ordnance Survey, who visited the church in Nov., 1838, writes that the local Irish pronunciation of its patron's feast was then so indistinct that he was unable to give it an authoritative rendering, but that it sounded like *La 'il Muirtin, Muiltin, Muitin,* or *Muibhin.* He happened not to hit upon the correct form, which is, *La 'il Muicin* or St. Muiceen's day. St. Muicin's principal church was the prebendal church of Mayne, parish of Conahy. His feast day is March 4th, but another festival appears to have been held in his honour on the 9th Nov., on which day he was celebrated at Kylermugh. His name is Latinized Moginus and Mochinus.[1]

The parish church of Kylermugh was 53 feet long, externally, and 24 feet wide. The side-walls are gone almost entirely; the gables are 38 in. thick, and still remain, though somewhat broken. At the west end was a gallery to which access was had by a flight of stone steps built against the outward face of the south wall. The entrance door was in the same wall. The east gable window is damaged; it was 3 feet high, and cannot have been more than 6 inches wide. The church is very low, and is built of the roughest kind of stones. The graveyard is small and has no monuments of interest.

In 1392, Sir Hugh le Despencer transferred, *inter multa alia*, to the Earl of

[1] See Mayne, *Parish of Conahy.*

Ormond, the "Manor of Kildermoy;" which shows he then had, or claimed to have, some title to this part of Upper Ossory. At the time of the Cromwellian forfeitures the Fitzpatricks were proprietors of the whole parish of Kylermugh.

## Eglish-Nichole.

In Tintore, parish of Kylermugh, there was an ancient church. It is now called Eglish, but it was formerly known as Eglish-Nichole, *i.e.*, Ecclesia Sancti Nicholai, or Church of St. Nicholas. It was, several centuries ago, a parish church, and its parish is mentioned as "Rectoria de Templenicholl," in a Taxation of the Diocese made in 1537.[1] In the *Vetus Ordo Visitationis Episcopalis in Dioec. Oss.*[2] it is mentioned as the "Capellania S. Nicholai in Rectoria de Kildermoy," which shows it had, in the course of time, lost its parochial status and become a dependent of the Church of Kylermugh.

Of the church or chapel only the foundations now appear. They show it to have been about 48 feet long. Tradition affirms that a very ancient monastery stood here, and that many of the monks suffered death at the hands of some ruthless invaders (probably the Danes). All around the church are traces of foundations, &c., covering three-quarters of an Irish acre. The graveyard has been unused for so very long a period that no graves or grave-stones are now visible. At a distance of 100 yards west of the church-site is a very fine rath called Eglish Rath.

## Kyletilloge.

There was a churchyard here in Mr. Fred Prior's "House Meadow." It occupied the highest point of the field. There was an interment here, accompanied by a large funeral, about 130 or 150 years ago. Soon after that the graveyard was completely destroyed, and not a trace of it is now apparent. The Irish form of Kyletilloge is very probably Cill t-Sillóg that is, the Church of St. Sillan or Silloge.

## Tintore.

Tintore, in Irish, Tig an toéair, signifies the House of the Togher or Causeway. The castle of Tintore is in part unroofed, and in part modernized and incorporated with Tintore Ho. It does not appear to be very old, as the walls are thin, and

[1] See *Spicil. Ossor.*, Vol. I., p. 11.
[2] *Ibid*, p. 2.

the windows in the second storey are almost as wide as those of the present day. There was no stone arch. One of the narrow cut-stone loops of the under storey is still preserved. Within the castle lies a large fragment of a cut-stone, chamfered slab, formerly part of a chimney-piece or of a lintel over a door ; on it is inscribed, in relief, the date "14 MAY, 1635." This must be the date of some improvements in the castle, and not the date of the castle itself, as the "Castrum de Tentowre" is mentioned, as already existing, in 1621.[1]

The castle belonged to a branch of the Fitzpatrick family. On the 30th June, 1566, Donyll, M'Sheare, *i.e.*, M'Geoffry [Fitzpatrick], of Tantowre, gent., was pardoned,[2] and Fynine M'Donell of Tenture, horseman (apparently his son), was also pardoned, June 10th, 1601.[3] By Inquisition of Sept. 24th, 1631, Geoffry Fitzpatrick of Tentore was found to have been seised, in fee, of the towns and lands of Tentore, Eglish, Nicholl [*recte*, Eglish-Nicholl], Rynaghmore and Shangarry, containing four messuages, 323 acres arable and pasture and 60 acres of wood ; of the town and lands of Carrickillneseere and Knockfane [Knockfinn], Templekillneseere, Clonekenaghanbegge and Gortnestange, which are all parcel of Carrickillneseere, and contain 4 messuages, 1 water-mill, 330 acres of arable and pasture land, and 178 acres of wood and moor ; of Ballyvonine, 1 messuage and 75 acres of arable and pasture land, and 16 acres of bog and moor ; and of a parcel of land containing 12 acres of wood and moor, parcel of Clonekenaghanbegge, lying between Clonekenaghane and Gurtin. The said Geoffry died 20th Oct., 1630. Daniel Fitzpatrick is his son and heir, and was then 26 years old and married. Ellen, late wife of Fineen Fitzpatrick, father of the said Geoffry, and Margaret, wife of the said Geoffry, have their dowries from and out of the said premises. All the premises are held of the King in free and common soccage and for a yearly rent.[4]

Geoffry Fitzpatrick above, is buried in Aghamacart. By his first wife, Mauve, daughter of John Cashin, of Corran [or Currawn], he had :

Daniel, his heir, born in 1604 ; married, before Oct., 1630, Margaret, daughter of John Fitzpatrick, of Grantstown ; had the slab in Tintore castle inscribed in 1635 ; and, as an Irish Papist, forfeited all his lands under Cromwell, in 1653.

Teige, who married Ellen, daughter of John Fitzpatrick of Ballacolla.

Edmund.

John.

Margaret, who married Brian Fitzpatrick of Ballacolla.

Mauve, who married Daniel Dullany of Crannagh, in Upperwoods.

[1] See *Inquis. Lageniae.*
[2] *Fiants* of Eliz.
[3] *Ibid.*
[4] *Inquis. Lageniae.*

The Fitzpatricks of Coolcashin now probably represent this family.

### Ballacolla

In Irish it is called *Bolliacholla*, *i.e.*, Baile a' Chalaidh, the townland of the *callow*. This word *callow* is in common use in the Queen's Co. to designate the long, coarse sedgy grass thrown up, during the summer, by land covered over with water all the winter. Callow was abundant in the west part of Ballacolla in the memory of old people lately passed away. Dr. Joyce's explanation of Ballacolla, viz., town of a man named Colla, is incorrect. According to the Down Survey Map there was a ruined castle in "Ballicalo" in the middle of the 17th century. Its site is still pointed out in the "Old Gardens," close to the cross-roads of Tintore. Part of the townland is called Lughabarra, from a remarkable hollow basin, 5 acres in extent, filled up with water in winter, but perfectly dry in summer. There was a "Mass-Pit" here in the Penal times; and part of the altar, built of loose stones, is still shown, in the breast of the fence separating Lughabarra from Tintore.

### Mass-Stations of the Penal Days.

(1) Dairy Hill.—An ancient road formerly led from the church of Farren Eglish, through Cruell, by Mr. John Carroll's house in Dairy Hill, and thence to Dairy Hill church. Part of it, still preserved, near Mr. Carroll's, is called the Closh, and here was a "Mass-Pit" of former times.

(2) Cruell.—Close to the same old road there was a much frequented "Mass-Pit" in Cruell, in a low-lying field, or glen, at the base of Cruell hill.

(3) Ballygihen.—There was here another "Mass-Pit," long in use, a couple of fields north of Mr. Pierson's house.

(4) Lughabarra.—(See above.)

(5) Bordwell.—Mass used to be said here in James Palmer's "Rath-field," three fields west of the old church of Bordwell.

(6) Rahandric.—In Rahandric quarry, to the rere of the C.C.'s. house, many Masses were also celebrated.

(7) Tinnaragh.—The Mass-Station of Tinnaragh (Tig na rata *i.e.*, House, or Church of the Rath), was a rath a quarter of a mile from Aghaboe parish church to the right of the road from Foxrock to Boherard. Connected with it is the following tradition, widely known throughout the Parish. A priest, named Father Phelan, after celebrating Mass one Sunday in the Rath, ventured to remain behind, after the congregation had departed, to make a short thanksgiving. His

prayers over, he emerged from the rath, in the direction of the adjacent road, but scarcely had he done so when he found himself face to face with a band of priest-hunters, who had been sent upon his track. As might be expected, they showed him no mercy. Ere he could turn and fly, the ruffians had emptied their guns in his body, and he fell, riddled with bullets. An aged whitethorn called by some "the Monument," by others "the Priest's bush," marks the spot, about midway between the rath and the road, empurpled by the martyred soggarth's blood. The date of his murder lies somewhere between 1660 and 1700. A man named Delany of Tinnaragh, born in 1756, told his niece, Mrs. Bolger, who still lives in Boherard, that he had often heard a centenarian named Mrs. Fitzpatrick of Court say, that when a child, she was present, with her grandmother, at Father Phelan's Mass in the Rath of Tinnaragh.

## Chapels since the Reformation.

Clough.—Dr. Edward Tennison, Protestant Bishop of Ossory, has the following note in his Register of the year 1731, in reference to the parish of Aghaboe :—"In this parish is a very large Mass house, said to be as long as the parish church, which parish church is longer than most parish churches in the Diocese." This must have been the first chapel of Clough. Its successor, the late parish chapel of Clough, was built by Father Maurice Delany, P.P., about 1770. It may be remarked that this latter chapel, which probably occupies the site of that of 1731, has been always known locally as "the chapel of *Clough*," or rather *Clugh*, because it is built on the townland of Cluchathunna, *i.e.*, Cloċ a' t-Sionaiġ, or the Fox's Rock, now entered on the Ordnance Map as Chapel Hill. Within the chapel are monuments inscribed to the memory of Fathers Bergin, Kavanagh, Heany and Dowling, Parish Priests of Aghaboe.

Inside the mortuary chapel, erected, in connection with this chapel, by the late Lord Castletown, is a splendid altar-tomb, under which rest the remains of his only brother, Richard Wilson Fitzpatrick, Esq.; it is ornamented with shields bearing the family coat of arms ; on the covering table is a floriated cross ; around the sides may be read the following inscription :

"Pray for the soul of Richard Wilson Fitzpatrick, Esqre. of Grantstown Manor, Queen's County, late of the Grenadier Guards, Deputy Lieutenant and Justice of the Peace for that County, who died on the XXIInd day of Novr., MDCCCL., aged XXXIX years. He was the only brother of the Rt. Honble. John Wilson Fitzpatrick, one of her Majesty's Privy Council in Ireland and Member of Parliament for Queen's County.

"Credo quod Redemptor meus vivit et in novissimo die de terra surrecturus sum et rursum circumdabor pelle mea et in carne me videbo Deum Salvatorem meum."

The present parish church of Aghaboe or Clough, one of the most beautiful churches in Ossory, is the great work of the early years of Father Matt Keeffe's pastoral charge. On its foundation stone, laid July 17th, 1871, is the following inscription in raised gothic letters :

"Hujus ecclesiae sub invocatione S. Canici lapidem angularem posuit Matth. Keeffe, Agaboen. Parochus, die XVII. Julii A.D. MDCCCLXXI, Pio IX. Pont. Max. feliciter regnante ; Edv. Walsh Epo. Ossoriensi."

When, after great labour and expense, the church was built and roofed in, one of the side-walls gave way, bringing down the whole edifice with it in its fall. Notwithstanding this calamity, which might have paralyzed the energies of one less brave, the lion-hearted pastor again set about the work of re-erection, and in a short time the parish church of St. Canice of Aghaboe became an accomplished fact. It was solemnly dedicated by the Most Dr. Moran, Lord Bishop of Ossory, on Sunday the 4th Nov., 1877.

The high altar of the church, erected by the parishioners to the memory of the founder, has the inscription in raised Lombardic letters :

"Pray for the soul of the Very Rev. Matt. Canon Keeffe, D.D., P.P., Aghaboe, who died Nov. 29th, 1887."

A marble side-altar, erected also by the parishioners, in memory of Father Cosgrave, a former curate, is inscribed :

"Pray for the soul of the Rev. J. Cosgrave, C.C., who died 26th Feb., 1888."

The other side-altar, of carved oak, belonged to Mr. Richard Fitzpatrick, after whose death it was presented to the church by his brother, the late Lord Castletown.

The stained-glass window over the high altar has the inscription :

"This window is the gift of Mrs. James Phelan, San Francisco. Mr. Phelan was born in this parish. The window was erected A.D. 1875."

Another stained glass window has :

"This window is the gift of William Delany of Minnesota, late of Boherard, 1895."

BALLACOLLA.—The chapel of Ballacolla was built by Father Kavanagh, P.P., in 1822, previous to which date the people of this district heard Mass at Clough. The lease of the plot of land on which the chapel stands, is dated March, 1822.

## Parish Priests.

Rev. Bryan Mac Turlough Fitzpatrick.—He was on the mission here in Nov., 1617, as appears from an entry made in the "Langton Genealogy" by Nicholas Langton fitz Richard, thus: "My daughter Ellen Langton was born the 12th of November, 1617, whose god-father was Geoffry Fitzpatrick of Tintower, and god-mother Mrs. Margaret Cashin; she was baptised by Sr. Bryan Fitz-Terlough, at Ballincolla; she dyed ye 8th day after her birth, and was buried in the church of Kildermoy." As Mr. Langton lived at Grenan in the civil parish of Durrow, it is pretty certain that Father Fitzpatrick's jurisdiction, at this period, extended over Durrow as well as Aghaboe. Father Fitzpatrick became V.G. of Ossory in 1651, and Vicar Apostolic of same in 1652.[1]

Rev. John Brenan officiated in the parish in 1619, as appears from another entry in the "Langton Genealogy," thus: "My daughter Megg Langton was born ye 24th day of July, 1619, whose godfather was Mr. Geoffry Fitzpatrick and god-mother was Margaret Cashin; she was baptised by Sr. John Brenan at Ballicolle." Father Brenan's name appears in a Government list of Ossory priests in 1604.[2] Father Shearman writes that there is a chalice inscribed with his name and the date 1622, now in the possession of Mr. Henry Loughnan, Dublin. Another chalice bearing his name and the date 1633 was presented to St. Canice's church, Kilkenny, by Mrs. Catherine Rothe, otherwise Archdekin, who died in 1714.[3] In the list of Kilkenny priests in the beginning of 1611 it is stated that Sir John Brenan, priest, keepeth for the most part with Mr. Edward Butler of the Old Abbey (now Barrowmount, Goresbridge), gentleman.

Very Rev. Thomas Moore was Vicar Forane of the Deanery of Aghaboe in August, 1669.[4] He was also P.P., of Aghaboe. His will, made on the 31st May, 1674, and proved on the 30th of July, same year, is preserved in the Public Record Office, Dublin and is as follows:

"The last will and testament of father Thomas Moore, parish priest of Aghaboe. In the name of the Father, of the Son, & of the Holy Ghost. Amen. I, Thomas Moore, being sick & weake of body, yet of good mind and memory, doe make my last will and testament as followeth. First I bequeath my soule to God Almighty my Creator and Reedemer and my body to be buried in the church of Aghabow.

"Item. I bequeath unto my sister five pounds in money and two brass candlesticks and to her husband Nicholas Garvey my frize cassoke and a red waistcoat.

"Itm. I bequeath unto my ould servt. Denis Keeneene twenty shillings in moneys together with my frize cloake.

[1] See Vol. I., p. 113.
[2] See Vol. I., p. 79.
[3] See Vol. I., p. 112.
[4] See Vol. I., p. 118.

"Itm. I bequeath and leave unto Mr. James Fitzpatrick my cloake of broade cloath and two brass candlesticks together with my silk garters.

"Itm. my will is and I do hereby leave and bequeath unto my nephew Thomas Brehon fortie shillings due to me of William Halpen al.' Halpenny which I gave him out of my hand by way of loane for the paying of rent in Carragh.

"Itm. I bequeath unto my nephew Thomas Brehon my two chests of middle bigness, together with my frame boordan iron pot containing eighteen quarts, two brass candlesticks, a barrel for to hould beere and three stans of a middle size.

"Itm. I bequeath unto my said nephew Thomas my flocke bed with the pillow, three caddowes and three sheets thereunto belonging.

"Item. I leave and bequeath unto my said nephew Thomas Brehon an iron skillet, an iron spit, together with my fine linnen shirts.

"Now this being all the wordly goods I had at the houre of my death to be disposed of to my poore friends, I doe therefore nominate, appoint and constitute my trusty and faithful friends James ffitzPatrick and Thomas Brehon to be my true and lawful executors to put in due execution this my last testament as is plainly above mentioned. In witness whereof I have hereunto putt my hand and laide my seale the last day of May, 1674.

"Being present, THOMAS MOORE.
James ffitzPatrick, (Seal).
Florence ffitzPatricke × his mark."

REV. DENIS CREARY was the next P.P. He is mentioned by Edmond Fitzpatrick, of Tintore, in his will, made in 1677, thus :—"Lastly, I leave and bequeath one pound four shillings to the clergy to pray for my soul whereof eight to father Denis Creary." On the 23rd April, same year, he drew up and signed a memorandum of the will of Connor Doran of Ballyvoghlin, (part of Middlemount), who died in January, 1676-7. He was P.P. of Skirke (and probably Rathdowney), as well as of Aghaboe. Among the Municipal documents in the Tholsel, Kilkenny, there is one dated 1691, in which Richard Vicars, of Garranmaconly, sets forth that, though he was tenant of the Rectorial tithes and glebe lands of Skirke, at the rate of £10 per annum, "the popish priest, one Denis Creary, in the year 1689, possessed himselfe of most parte of ye petitioner's tythes, so that your petitioner in the year 1690 could not enjoy the said tythe, by reason of the troubles of the times;" he, therefore, prays the Mayor and Corporation of Kilkenny to extend to him some consideration in respect of the arrears of rent then outstanding.

Father Creary lived in Laragh (part of Middlemount), and here he made his will, as follows, July 3rd, 1701, being, evidently, at the time, *in articulo mortis* :

"In the name of Almighty God, Father Son & Holy Ghost. Amen.

"I, Denish Cryory of Laragh, in the Queen's County, and Barony of Upper Ossory, clark, being sicke of body, but sound in my senses, reason and memory, doe make this my last will and testament in manner and forme following.

"First of all I bequeath my soull to Almity God, my Creator and Redeemer, and my body to be buried in the church of Aghabo according to the discression of my executors, and I doe recall and annull by these presents all other wills formerly made by me.

"Item I leave and bequeath for works of charity five pounds to be disbursed, according to the discression of my executors, to [Fathers] Will. Dullany, Michael Phelan, hugo Trenery, Denish Cassin, Conol Moore, James Duigin and John Cassin junr.

"Item I order and devise the rent due of me to be pay'd out of my stock and the stock of my nephews and nieces under my tuition, and two cowes to my sister Margaret Cryory, and two big bullocks to be sould for or towards the payment of the rent.

"Item I leave my black nagg to Denish Connor for the use of my nephew Darby.

"Item I leave my library to my friend John Cassin of Castletown for the use of the parish of Aghaboe.

"Item I leave all my vestments and church ornaments to the aforesaid fa. John Cassin for the use of the parish of Aghaboe, upon condition that the parishioners thereof shall and will pray for me.

"Item I leave one church vestment and my silver chalice to the aforesaid fa. John Cassin for the use of either of my two nephews, Derby and Michael, on condition that they be deserving, or to the more deserving of them.

"Item I leave to Joane Kelly, my servant, forty shillings.

"Finally I do nominate and constitute father John Cassin of Castletowne, Denish Connor, Thady Kinin and Michael Dongan my executors to put this my last will and testament in execution, and to dispose of all the rest of my goods and chattels according to their discression; as witness my hand and seale, this third day of July in the yeere of our Lord God, one thousand seven hundred and one, 1701.

his
D. + Cryory.
mark.

"Witnesses present,
J. Cassin.
—— Connor.
Margaret × Cryory her mark.

Rev. Patrick Phelan was born in 1673; was ordained by Dr. Murtagh Donnellan, Bishop of Clonfert in 1701; and resided at Aghaboe in 1704, in which year he registered himself at Maryborough as P.P., of Aghaboe, Killermogh and Bordwell. The site of his house is still pointed out in "the priest's garden," in Sceach, near the Abbey of Aghaboe. He seems to have died at a rather early age, probably about 1718. The tradition of his oldest surviving relative, Mr. Thomas Phelan of Ballycuddihy, (born 1819), is, that he was a native of the parish; that he died a natural death in his house in Sceach; that he is buried at Aghaboe; and that he is not to be identified with the Father Phelan who was murdered at the Rath of Tinnaragh.[1]

Very Rev. John Cassin, D.D., was born in 1656, a few years after his relatives had been despoiled of their possessions in Upper Ossory by the Cromwellians. He was ordained at Kilkenny, by Dr. James Phelan, Bishop of Ossory, in 1678, and was collated to the parish of Offerlane, now Castletown and Camross, about 1682. On the death of Father Denis Creary, in 1701, he received, in addition to his fomer benefice, the pastoral charge of all the northern division of Aghaboe, including the districts of Kyledellig, Borris-in-Ossory, and Knockaroo: he was, moreover, about this time, P.P. of Kyle or Ballaghmore, in the Diocese of Killaloe.[2] About 1718 he resigned the charge of Offerlane and Kyle, receiving, in lieu thereof, the southern division of Aghaboe, rendered vacant by the death of Father Patrick Phelan; at the same time he removed his residence from Castletown to Borris in-Ossory.

[1] See pp. 68-9 *supra*.
[2] See *Registry of Popish Priests* in 1704, Vol. I., p. 138.

We have seen above that "father John Cassin of Castletowne" was appointed one of the executors of the will of Father Denis Creary, in 1701. He is mentioned in several other wills of the first quarter of the 18th century. John Cudihy of "Burres-in-Ossory," June 7th, 1712, leaves "twenty shillings to be employed for works of charity according as my parish priest John Cassin shall order;" John Grace, of Borris-in-Ossory, gent., Feb. 20th, 1717, directs his executors to "allow Mr. John Cashin of Castletowne a yearly freedom out of Robert Colebacke's farme, that is to say, the second best house and garden on the said premises together with the grazing of two colps;" Owen Carroll, of Borris-in-Ossory, gent., Mr. Grace's father-in-law, Dec., 1st, 1722, bequeaths "to John Cassin of Borris aforesd., gent., five guineas to furnish him with mourning;" and in the will of Edmond Nowlan, of Borris-in-Ossory, Dec. 22nd, 1724, we find the following:—"Item I leave to John Cassin of Borris forty shillings in token of my love to him; I leave to Edmond Peeters ten shillings, and five shillings to Laghlan Lynam and five shillings to James Kennedy."

Dr. Cassin himself made his will, March 28th, 1730. He was then in a dying state as his signature is attached to the end of the document in a most shaky, feeble hand, and evidently with great difficulty. The will, which was not proved till 1735, is as follows:—

"In the name of God, Father, Son, & Holy Ghost. Amen.

"I, John Cassin of Burrass in the Queen's County, clerke, being sick and weak in body, but of sound & disposing mind & memory, praised be God for the same, and not knowing how soon it may please God to take me out of this world, do think convenient to make my last will and testament in manner following, that is to say,

"First I comend my soul unto the hands of Almighty God, my Creator & Redeemer, hoping through his mercy & the meritts and mediation of my Lord and Saviour, Jesus Christ, to be eternally happy; my body I comitt to the earth to be decently interr'd in the churchyard of Aghaboe; and as for such wordly goods & substance as it hath pleased God to bestow upon me I give and dispose of the same as follows, vizt.:

"Imprimis I desire that my funerall expenses be in the first place paid and discharged. Then as to all the rest, residue and remainder of my money, goods, chattles & other substance whatsoever I give and bequeath for works of charity in manner foll., vizt.:

"Item I devise to Michael Costigan of Mountrath the sum of five pounds sterlg. Item I leave to Margaret Dungan the sum of twenty shills. sterlg. Item I bequeath to my nephew John Cassin Five shills. sterlg., to my nephew John Dungan Five shills. sterlg., to my nephew Daniel Dungan Five shills. sterlg. Item to my nephew Walter Dungan the sum of ten shills. sterlg. Item I bequeath to Owen Cassin of Corran Twenty shills. sterlg. Item to his sister Madlin Fitzpatrick the sum of Twenty shills. sterlg. Item to Elizabeth Duigin the sum of Twenty shills. sterlg. Item I bequeath to Anthony & Patrick Cassin of Aghaboe or Corran the sum of Twenty shills. each. Item I bequeath to Miles Cassin, chirurgeon, the sum of twenty shills. sterlg. Item I beq. to William Cassin of Ringstown the sum of twenty shills. sterlg.

"Item I bequeath to Edmond Peterson the sum of twenty shills. sterlg. Item I bequeath to Michael Phelan the sum of twenty shills. sterlg. Item I bequeath to Margaret Cassin of Burrass the sum of Five pounds sterlg. Item I bequeath to Margaret Cassin of Burras the sum of Five pounds sterlg. together with my household goods & the whole benefitt of my holding in said Burrass, but provided my servant Andrew Cassin should cohabit & remain with her I leave him one half or moiety of said holding. Item I further bequeath unto the said Margaret Cassin one black and one red cow.

"Item I bequeath to Darby Creary the sum of twenty shills. sterlg. and after the payment of all

the aforesaid legacys, my Funeral expenses & debt, I order my executors hereafter named to dispose of the remainder and residue, in such charitable uses as they shall think proper.

"And I bequeath to Dr. Dunn five Tomes of Divinity in Folio, conditionally that he will promise to leave 'em at his decease to some friend in O'Dunn's country to be made use of there. Item I leave unto John Kinin a booke called the French pronés. Item I bequeath to William Lalor & Laurence Dulleghanty ten shills. each. Item I bequeath to Christopher Mangan the booke called the States & Empirs of the World, in French. Item I beq. to James Kenedy the sum of ten shills. sterlg.

"And I do hereby nominate, constitute and appoint Mr. Patrick Cullen & Mr. John Cullen to be executors in trust of this my last will, and Mr. Malachy Dullany overseer thereof. And lastly I revoke and make void all former and other wills by me made and declare this only to be my last will and Testament.

"In witness whereof I, the sd. John Cassin, have hereunto put my hand & seale the twenty eighth day of March in the year of our Lord one thousand seven hundred and thirty.

"Signed. sealed and published in the presence of us, J. CASSENE.

Michael Carroll,
George Gorman,
Edmund Meagher."

Endorsed : "The will of the Rd. Doctor Jno. Cassin, executed the 28th of March, 1730."

There was a "Priest's Garden," at Borris, which probably had its name from Dr. Cassin.[1] There is no monument to him or any of his predecssors at Aghaboe.

REV. DARBY CREARY succeeded, and is mentioned as P.P. Aghaboe in 1748 and 1759. He lived in Tim Delany's land in Ballyhinode. Part of his house is yet standing ; a well near it is called from him "Father Darby's well." He died Feb., 19th, 1760, and is buried in Aghaboe. Another Father Darby Creary was Prior of Aghaboe at the middle of the 18th century or a few years earlier.

VERY REV. MAURICE DELANY was ordained by Dr. Colman O'Shaghnussy. in 1746 and was appointed P.P. St. Patrick's. Kilkenny, in succession to Father John Kelly who died Dec., 16th, 1758. He was translated to Aghaboe, July 20th, 1760, and was promoted to the Canonry of Cloneamery, July 28th, 1764, and to the Precentorship of the Diocese, Nov. 23rd, 1783. He suffered imprisonment at the hands of the persecutors, and had to quit his parish altogether, at one time, for half a year, to escape the fury of an Orange bigot named Flood, who resided in Middlemount Ho. During his enforced absence from his people, he received shelter and welcome from a Protestant friend of his, the Rev. Mr. Hunt, Rector of Tullomoy, near Timahoe. The present old chapel of Clough, as we have seen, was erected by him. He lived for the most part in Rahandric Ho., with his brother, Mr. Martin Delany, soon after whose death which occurred in 1783, he removed to Boherard, to a house now occupied by a man named Thompson. He died in Boherard in his 68th year, April 10th, 1794, and rests with his friends in Bordwell.

[1] See Parish of Borris-in Ossory *infra*.

VERY REV. PATRICK DELANY, his nephew, succeeded. He was son of Mr. Martin Delany of Rahandric and Judith Shee of Grangemacomb, his wife, and was born in Rahandric Ho. in 1756. He was ordained in the parish chapel of St. Canice's, Kilkenny, by Dr. Troy, on the 11th March, 1781. Aghaboe was his only mission, at first as C.C., and then, after his uncle's death, as P.P. In 1800 he was appointed Vicar General of the Diocese in succession to Dr. Lower. He lived in Boherard, in the house occupied by his uncle; but, about 1803, he removed to Foxrock Cottage, where he died, Dec. 30th, 1806. He, too, sleeps in Bordwell.[1] The memory of the two Fathers Delany, "Father Maurice" and "Father Patrick," as they are familiarly called, is held in the greatest veneration throughout the parish. Father Patrick's name is especially in benediction. For many years after his death his tomb, in Bordwell, was visited by persons afflicted with various ailments, hoping for relief through the intercession of their departed pastor.

VERY REV. MARTIN BERGIN was born in Castlequarter, parish of Skirke; studied Philosophy in the Irish College, Paris, and Theology in Louvain; and whilst in the latter College, received faculties for Holy Orders, from Dr. Troy, Oct., 15th, 1785. He was C.C. Thomastown and Upperwoods, and next of Gowran, whence he was appointed P.P., Muckalee, in 1798. He was translated to Aghaboe on the 11th Feb., 1807, and was soon after appointed to a Canonry. He died at his residence, Four Roads, Cuffesboro', Sept. 1st, 1819, aged 64 years, and was buried in the old chapel of Clough.

REV. JOHN KAVANAGH, who next succeeded, was born in Ballybeagh, Tullaroan, and was son of James Kavanagh and Honor Foley, his wife. He was nephew of Rev. Bryan Kavanagh, P.P., Gowran, and uncle of the late D. W. Kavanagh, Esq., J.P., Balief. He became C.C. Freshford, May 24th, 1800, and he probably remained in that parish till 1805, when he was collated to Urlingford. He was translated to Aghaboe in 1819. Having governed this parish 14 years, he died at his house in Coole, Ballacolla, July, 1833, aged 67 years, and is interred in the old chapel of Clough.

REV. WILLIAM HEANY was born in the Diocese of Down and Connor; studied Theology in the Old Academy, Kilkenny; received his *exeat* from his Bishop, April 14th, 1799, and was soon after ordained for Ossory Diocese by Dr. Lanigan. From the Register of St. Mary's, it appears that he baptized in that parish in July and August, 1799. He was C.C. St. Canice's from March, 1801, to the 1st of October following, and then of Upperwoods from October, 1801, to August, 1831, when he was appointed first P.P. of the newly formed parish of Clough. He re-

[1] See p. 59 *supra*.

signed that parish after a little, and returned to Upperwoods, where he lived without any mission for a year, or a year and a half. He was then appointed P.P., Aghaboe, his induction into the parish having been made on the 1st Oct., 1833. After a long pastoral charge, he died at the Four Roads, Cuffesboro' (whither he had removed from Foxrock Cottage), May 5th, 1855, in his 84th year. He awaits the Resurrection in the old chapel of Clough.

Rev. William Dowling.—After Father Heany's death the districts of Borris-in-Ossory and Knockaroo were severed from Aghaboe and made an independent Parish; and Father Dowling was appointed P.P. of what remained of Aghaboe. The new pastor was born in Maudlin-Street, Kilkenny; studied in Burrell's Hall, and afterwards in Birchfield, where he began Logic in Sept. 1819; and was ordained March 17th, 1826. His first years on the mission were passed probably in the Diocese of Killaloe or Dromore. He was C.C. St. Canice's, Sept., 1828 to Jan., 1830; then of Inistioge, Windgap, Lisdowney, and lastly of Aghaboe. He was promoted to the pastoral charge of this parish in 1855. He died at the parochial house in Tintore, Aug. 27th, 1867, aged 72, and is buried in the old chapel of Clough.

Very Rev. Mathew Keeffe, D.D., the next P.P. of Aghaboe, was one of our great old priests, whose memory, coupled with that of his bosom friend, Father Tom O'Shea, not Ossory alone but all Ireland, will long cherish. He was born in Higginstown, Clara, in July, 1811. His father, Mathew Keeffe, was descended from one of the O'Keeffes, of Pobble O'Keeffe, in the Co. Cork. By his mother Mary Keating, he was descended from the Barons of Slane.

"At an early age, having shown an inclination to the ecclesiastical state, he was sent by his parents to Burrell's Hall, where he studied, with distinction, Humanity and Rhetoric. In [Sept.] 1831 he passed from Burrell's Hall to the Diocesan College at Birchfield where, after a most distinguished course of Philosophy and Theology, he was ordained Priest in Quarter Tense, September, 1836, with some others of the Priests of Ossory who still survive him. After his ordination he was sent to the parish of Gowran, where for two years he laboured zealously for the salvation of souls. In 1838 he was appointed to the professorial chair of Theology in the Diocesan College of Birchfield, and on the opening of the new College of St. Kieran's, Kilkenny, he was transferred thither, still occuping the same chair. His lectures were remarkable for their simplicity, deep research, and sound judgment.

"In 1843 he was sent to the Callan mission, where his genius, his ability and his eloquence were displayed in a remarkable way. Of a keenly sensitive nature his heart was grieved and his conscience stung at the scenes which he witnessed every day around him. His ministrations brought him in contact with poverty and disease. He heard with his own ears the tales of woe which the poor tenants, whom tyrannical landlordism had hurled in thousands from their holdings to the road side, related to him, and he saw with pity these stalwart people dying by hundreds of hunger and disease. His heart was stung at the sight of these miseries, and to add to his grief he saw two of his fellow-curates fall by his side victims of the fell disease which devastated the poor evicted people. As a protection against the clearances on an extensive neighbouring estate, Father Keeffe and Father Tom O'Shea, who had just come to the parish, founded the Tenants' Defence Association. The idea was taken up with enthusiasm by the people. Father Matt and Father Tom, as they were familiarly called, or the "Callan Curates," had their hearts in their work, and in a short time the association was taken up by the country, and branches established in every parish. They laboured incessantly to relieve the wants of their people and no more eloquent or convincing exponents of the tenants' wrongs could be found. Father Matt

was eloquent, logical, and convincing; Father Tom was bright, witty and captivating. Father Matt was of a determined disposition, prepared to carry through whatever he set his mind on. He resolved to put a stop, if at all possible, to the plunder of the tenants' holdings by the landlords. The Tenants' Defence Association did much good in this respect, and was the forerunner of some of the plans put forward at the present day by the tenants for protection.

"In 1855, on his removal to the Dunnamaggan mission, the Callan people showed their love and affection for him in a most remarkable way. Father Matt, like the good soggarth, had won the affection of his people, and it was with sorrow and regret they saw him leave them. If affectionate and sympathetic hearts could have any claim in preventing it, the Callan people would have prevented his departure. For twelve years he laboured hard and zealously amongst them, and during that time he proved himself to be the beau ideal of an Irish priest and the model of an Irish patriot.

"In Dunnamaggan he displayed the same zeal in advancing the spiritual and temporal interests of the people to whom he was sent to minister. Recognizing the great benefit of Education he set himself the task of building schools where children of the parish could obtain knowledge, and he pushed forward his Tenants' Defence Association, and although it was not as perfect as some of the plans of to-day, yet it was the means of drawing attention to the tenants' grievances and many a poor homestead was, by its means, preserved from destruction.

"In 1867 he was appointed to the parish of Aghaboe, Queen's County, where his labours were spent until his death. Whilst still advocating the tenants' cause as a member of the Queen's County Independent Club, he undertook the building of a new church at Aghaboe which would rival in its beauty the Abbey Church of olden time. In a few years a beautiful Gothic Church was raised as if by magic, but scarcely was the last tile placed on the roof when one of the side-walls gave way and the whole fabric was reduced to a state of chaos. Under such troubles the stoutest hearts have given way, but it was not so with Father Matt; undeterred by his former misfortune he set about rebuilding the fallen edifice, and before his death he had the consolation to behold a beautiful Gothic structure erected on an elevated site, commanding the view of the plains of historic Aghaboe. To illustrate the amount of difficulty he had to contend against it will be sufficient to remark that the cost of the church is now £13,700. It was his one object, the one idea of his life; the best wishes of his heart were centred in it, and his last and dying request was that his remains should be interred at its portals.

"He was held in high esteem by his brother priests. In 1871, when the parish priests of Ossory assembled to select a Coadjutor-Bishop to assist Most Rev. Dr. Walsh, the three names submitted to the Holy See were Very Rev. Matthew Keeffe and Very Rev. Monsignor Moran, co-Digniores, and Very Rev. Dean McDonald, Dignus. He was made Canon of Killemary in 1873, a Doctor of Divinity about 1880, and some years later [in 1883] Precentor of the Diocesan Chapter.

"Up to the last he took a deep interest in the political movements of the time. On the organization of the Land League he allied himself with his people, and the men of Kilkenny and Queen's County will not soon forget the eloquent and thrilling speeches which he delivered in favour of the movement. He saw that the Land League was destined to carry out in a more perfect way the ideas of his Tenants' Defence Association, and he immediately started a branch in his parish, of which he became president. He was a man of great talents and great ability, and whatever cause he espoused he threw himself with enthusiasm into its support. He was a quick and brilliant writer; ideas flowed into his mind with great rapidity; and he was particularly remarkable for the conciseness of his expressions. He never lost confidence in Mr. Gladstone; he looked upon him as the real friend of the Irish nation, and the only leader from whom the Irish people might expect redress." [1]

Father Keeffe enjoyed vigorous health during his long life till the beginning of 1887, when it became apparent that his constitution was breaking down, and that the end was not very far distant. At length, fortified by all the rites of the Church, he died Nov., 29th, 1887, in the 77th year of his age, and 52nd of his priesthood, having been P.P., Aghaboe 20 years. He is buried in front of the Parish Church, outside the entrance door, underneath a plain horizontal flag inscribed:

"Beneath lie the remains of the Very Rev. Matt. Canon Keeffe, D.D., P.P., a

[1] Obituary Notice by his Curate, Father Thomas Phelan, now Adm. Seir-Kieran, published in the *Kilkenny Journal*.

fervent patriot, a gifted preacher, and a model priest. He died November 20th, 1887, aged 77 years. May the Lord have mercy on his soul. Amen."

Rev. Richard Knaresboro was born in Lower Loughmeran, Dunmore, April 11th, 1841 ; studied in St. Kieran's College ; and passed thence to Maynooth for Humanity, Sept. 26th, 1861. After ordination, June 2nd, 1868, he was C.C. St. John's till, 1873, and then of Mooncoin till his promotion to Aghaboe, Feb. 11th, 1888. He died Sept. 30th, 1901, and is buried in Clough chapelyard.

Rev. Patrick Walsh became next P.P., Oct., 29th, 1901.

## CHAPTER III.

### PARISH OF BALLYRAGGET.

IT is made up of the ancient parishes of Donoughmore, Attanagh, Kilminan and Loughill, with parts of those of Rosconnell, Rathbeagh, Kilmocar, Grangemacomb, Durrow and Aharney. Down to 1832 it included, besides, the greater portion of the present parish of Conahy, and the townland of Inchakill, in the parish of Muckalee. About one-fifth of the parish lies in the Queen's County, the remainder belongs to the County Kilkenny. The total area is 14,600 stat. acres. The population, in 1901, numbered 2,074, of whom 1,998 were Catholics.

#### DONOUGHMORE.

The Irish form of this name is Domnaċ mór (local Irish pronunciation *Dhunnach mooar*), which means the large or great church. "According to the *Tripartite Life, Jocelin, Ussher*, &c., all the churches that bear the name of *Domhnach*, or, in the Anglicized form, Donough, were originally founded by St. Patrick; and they were so called because he marked out their foundations on Sunday. For example, in the *Tripartite Life* we are told that the Saint 'having remained for seven days in Cianachta, laid the foundations of seven sacred houses to the Lord' [each of] 'which he therefore called *Dominica*, i.e., in Irish Domhnach'"[1] The civil parish of Donoughmore comprises the two ancient parishes of Donoughmore and Kilcormaic, both these parishes having been amalgamated- or rather, the latter having become merged in the former—in the 16th century.

[1] Joyce's *Irish Names of Places*, Vol. I., p. 293.

The parish church of Donoughmore, dedicated to St. Patrick, stands about half a mile south of Ballyragget. It consists of nave and chancel, both still substantially perfect. The former is 37½ ft. long, externally, and 25 ft. wide; the latter 24ft. long and 21½ ft. wide. In the wall separating both divisions, there is a round-headed choir arch, 10 ft. high and 7 ft. wide. The western gable has a rude belfry perforated for two bells, the perforations ending at the top with rectilineal, sharp-pointed arches. There is a handsome round-headed doorway, of chiselled stone, in the south wall of the nave, near the west end. In the east gable

DONOUGHMORE CHURCH. SOUTH-WEST VIEW.

of the chancel there is a cut-stone window of two round-headed lights divided by a mullion now missing. All the walls are 3 ft. thick, except that separating nave and chancel, which is 3 ft. 10 in. thick.

On close inspection it becomes evident that the church is the work of two different periods, separated from each other by a very long interval. The later work, which includes the chancel, choir-arch, and portions of the nave, belongs to about the 15th century. The ancient work, dating long anterior to the Norman

Invasion, may be observed in the cyclopean masonry of almost the whole of the north side-wall, and under part of the west gable, of the nave. The lower half of a Celtic door, now built up, in the middle of the latter wall, at once attracts notice. It is built of unhewn stone, and is 4½ ft. high on the inside, where it measures 3 ft. 2½ in. in width at the top, and 3 ft. 3 in. at the bottom; on the outside it is 3 ft. 4 in. high, and 3 ft. 1½ in. in width at the top, and 3 ft. 2½ in. at the bottom. It is covered over at the top by a rough lintel, 6 ft. long, which supports the more modern masonry. In the north-west angle of the same west gable, about 10 or 12 ft. from the ground, there is a stone projecting a few inches from the face of the wall, which the people call "the clock stone;" and they say it is 12 o'clock exactly at midday, the moment this stone is fully in the light of the sun, provided that the sun's rays have not as yet fallen upon any part of the *wall itself* from which the stone projects. Stones similarly placed are found in several other churches.

The church and parish of Donoughmore "in Odoch," belonged to the Abbey of St. Thomas, Dublin, almost from the foundation of the latter in 1177, as will appear from the following summary of the contents of various charters published by Sir John T. Gilbert, in his *Register of the Abbey of St. Thomas:*

(1) About the year 1200 Manasser Arsic, one of the early Anglo-Norman invaders, granted to the said Abbey of St. Thomas, the church of Dunenachmor, with 20 acres of land, and the tithes of the land which Philip de Belwe held of him about that vill.[1]

(2) Simon fitz John Everell, about the year 1210, renews the above grant of the church of St. Patrick's of "Dunenalmor in Ossergia," with its tithes; and further grants four acres of land on the south side of the church (adjoining Hugh de Everell's land), and two acres on the east next the church.[2]

(3) Hugh de Rous, Bishop of Ossory (1202-18), confirms both these grants. Witnesses: Robert of Baligaueran, Official of Ossory; Master G——, Doctor; R——, Parson of Baligaueran; P.——, chaplain of Thulachbari; Master W—— de St. Denis; Reginald Archdekne; &c.[3]

(4) About 1240, William, Dean, and the Chapter of Ossory, confirm these same grants of "Donachmor in Odoch," to the Abbey of St. Thomas.[4]

At the Reformation the church of Donoughmore fell into Protestant hands, and continued in use for Protestant service, from that time till well into the 18th

[1] Ch. CLI.
[2] Ch. CLVII.
[3] Ch. CCCLIX.
[4] Ch. CCCLXV.

century. In 1731, Edward Tennison, Protestant Bishop of Ossory, found "the roof of the church and chancel standing, but the slating so decay'd that both want to be new slated." The "new slating" was not afterwards effected; and service finally ceased here before 1747.

MONUMENTS.—A firmly-set and well-preserved altar-tomb occupying the south-east corner of the chancel, and dating from about the close of the 16th century, has the following portion of a raised-letter inscription, which was never completed, on the edges of the covering slab:

(1) "THEBALDVS. BVTLRVS. ET. VXOR. EIVS. MARGARETA. PATRICII. HOC. SEPVL." TRANSLATION:—Theobald Butler and his wife Margaret Fitzpatrick [got] this tomb made.

Another large altar-tomb, in the north-east corner, commemorates the parents of the Most Rev. James Butler, Archbishop of Cashel, author of *Butler's Catechism*. On the upper part of the table are the family coat of arms, viz. quarterly, 1st and 4th, a chief indented, 2nd and 4th three cups; the crest is an eagle; the motto *Comme je trouve;* underneath is the inscription:

(2) "Here lies the body of James Butler, Esq., son to George Butler of Ballyragget, Esq., who depd. this life ye 20th of March, 1746-7, in ye 37th year of his age, and to whose memory this tomb is erected by his dearly beloved wife Frances Butler alias Dillon. May ye Lord have mercy on his soul."

BALLYRAGGET MONSTRANCE. DATE 1752.

In the south-west corner is a very much broken horizontal monument inscribed:

(3) "Pray for ye soul of Mr. William Purcell of Ballyragget who died ye 15th of June 1753, in ye 75th year of his age. Pray for ye soul of Mrs. Margaret Quin alias Purcell, his sister who died ye 24th March, 1754 in ye 90th year of her age. Also ye body of his son Mr. Toby Purcell of Ballyragget who died January ye 5th 1759 aged 52 years."

The above Mr. William Purcell seems to have been a gentleman of considerable means. In 1752 he presented Ballyragget chapel with a monstrance which is in use to the present day. His children were: (1) Toby, of Ballyragget, whose name is inscribed on a chalice in Castletown chapel, and who died unmarried in 1759; (2) Rev. Philip Purcell, P.P., St. John's, Kilkenny, who died in 1760; (3) ——, whose sons were William, of Tinnalintan and Pierce, of Ballyconra; (4) Redmund, who died in 1781, and was father of Dr. William Purcell of Rathduff House, Ballyragget, who died about 1809, and whose sons, Timothy and William, died without issue; (5) Jane, who married, first, a Mr. Nicholls, and secondly, Mr. John

Fitzgerald, of Knockeenglass, Kilmanagh, and was grandmother, through her daughter, Sarah Nicholls, of the Hon. Richard Butler, 10th Lord Cahir and Earl of Glengall; (6) Helen, who married Mr. Michael Shee, of Grangemacomb, and was great-grandmother of the Very Rev. Canon Fitzpatrick, late P.P., Clough, and of the late Mr. Jeremiah Fitzpatrick of Coolcashin; (7) Mary, who married Mr. Nicholas Purcell of Conahy; and (8) Margaret, who died unmarried.

A vacant space in the wall over the Purcell monument, shows that the grave had been also marked by a mural tablet. This tablet has been missing for a century at least. It is said to have borne the escutcheon of the Purcells and to have been inscribed to the memory of a Major Purcell, from about Kilcollan, whose death must have occurred a couple of centuries ago. As Kilcollan adjoins Esker, and as both townlands belonged to the Purcells of Esker Castle, previous to Cromwell's confiscations, tradition justifies us in identifying the Major and his Ballyragget relatives with the Esker family.

In the nave are several monuments inscribed to the Gormans and Whites, old Ballyragget families that gave many worthy priests to Ossory during the last two hundred years.

The following six inscriptions occur on as many altar-tombs placed in a line, one after another, in the graveyard:

(4) "Here lies the body of the Revd. Father Nichs. Lawler who died the 13th Novr. 1766, aged 67 years. May his soul rest in peace."

(5) "Here lyeth the body of the Revd. Mr. Edmond Kavanagh, Parish Priest of Ballyragget 45 years, who Departed this life the 2nd day of Augt. 1761 aged 76. Requiescat in pace. Amen."

(6) "Here lieth the body of the Reverend Father James Dowling who departed this life the 22nd of Sepr. in the year of our Lord, 1772, in the 52nd year of his age. May he rest in peace. Amen."

(7) "Here lies the body of the Rev. Philip Purcell who departed this life the 15th of May, 1791, aged 36 years. May he rest in peace. Amen."

(8) "Under this tomb are laid the remains of the Rev. Thomas Quinlan, Parish Priest of Ballyragget, who died Novr. 10th, 1816. A man of learning, a man of zeal, a man of piety. May the Lord have mercy on his soul."

(9) "Underneath this tomb are deposited the remains of the Rev. Patrick Connery, who departed this life, June 21st, in the year of our Lord, 1821, aged 39 years. He was a clergyman of distinguished learning, christian piety and zeal. May his soul rest in peace. Amen."

A rectangular block, 3 ft. 8 in. long, 1 ft. 3 in. wide, and 3½ in. thick, lying neglected in the south-west corner of the graveyard, has the following inscription in three parallel lines cut lengthwise:

(10) "Heere lieth the body of Joseph Bradshaw late of Fouksrath, gentleman, Borne neere Northwitch in Cheshire deceased the 23rd of March, 1673."

This Bradshaw and two other Cromwellians were granted the forfeited estates of Philip Purcell of Foulksrath Castle, in 1653.

Near this last monument is the first half of another slab of same pattern and period, with remaining portion of the inscription as follows :

(11) " Heere lieth the Body of . . . . . Cleere, wife unto John . . . . . departed this life the 2 . . . . . .

The Cleeres were an old family in this neighbourhood. William Cleere, of Donoughmore, died in 1680. His daughter, Joan, was wife of Joseph Bradshaw, who described himself as of " Urlingford, gent.," in his will drawn up in 1669, and proved in 1674 ; had a son, Joseph Bradshaw, of Clinstown ; and is very probably identical with Joseph Bradshaw of Foulksrath, deceased in 1673. William Cleere's son, Simon, of Donoughmore, gent., espoused the Jacobite cause, and was a lieutenant in Col. Edward Butler's Regiment of Infantry. For this he was outlawed and attainted at Kilkenny, April 20th, 1691. By his last will, dated from Donoughmore, Sept. 9th. 1698, and proved the 19th of the following month, he directs his remains to be interred at Donoughmore ; leaves his property to his wife, Elizabeth, and their children, John, William, &c. ; and appoints as executors his well beloved nephew, Joseph Bradshaw of Clynstown, Esq., and Edmond Bray of Gilbertstown, Co. Tipperary, gent. The will, besides, contains the following clause : " I leave & bequeath four pounds tenn shillings sterl. vnto the clergy (viz.) two pounds vnto ffather ffitz Gerald, my Parish priest : tenn shillings vnto ffather John Marow of Kilkenny & the other forty shillings to be disposed of to the Clergy as my beloved wife and ffather ffitzGerald shall thinke fitt." The lady to whom the above monument was erected was possibly Margaret Rothe otherwise Purcell (widow of James Rothe of Durrow) who, about 1658, took as her second husband, John Cleere, gent., of Ballincran, now Ballachurrawn, a well-known sub-division of the townland of Conahy. These Cleeres have been long extinct.

## Kilcormaic.

The church of Sralee is, in Irish, called *Kyle-Churramick*, that is Cill-Cormaic, or St. Cormac's Church. Eight saints bearing the name Cormac or Corbmac, are mentioned in the *Martyrology of Donegal ;* but it is impossible to say which of them was venerated here. Kilcormaic was a parochial church down to the Reformation, when its parish became merged in Donnoughmore. It is referred to in many ancient documents, as we shall presently show when treating of Tullabarry. Only the foundations of Kilcormaic church remain. They show it to have been an oblong building, 57 ft. long and 24 ft. wide, the walls being 2½ ft. thick. There is but one inscribed stone in the graveyard ; it dates from about 1840. An

occasional interment still takes place here. There is a large, circular rath some ten or twelve perches away to the south. No holy well.

In the old Sralee House (replaced by the present one about 1870), was born the Most Rev. Richard Phelan, Bishop of Pittsburg and Allegheny, on the 1st January, 1828. In the same house was born a Father John Phelan, ordained by Bishop Burke in 1769; and, who, if the tradition of very aged members of his family be correct, became Bishop, or Archbishop, of Rio Janeiro, Brazil, and died there about the beginning of the 19th century. He was a relative of the Bishop of Pittsburg.

## Tullabarry.

In 1886, but two old men in the entire neighbourhood of Ballyragget remembered to have ever heard of this name. They pronounced it *Englishwise* (as it appears over this article), and applied it to the *dun* or big earthen *fort*, at the northern extremity of the townland of Moate. In the 17th century the name was applied to the whole *townland* of Moat. Thus, by Inquisition of 1621, Richard, Lord Viscount Mountgarret, was found seised, *inter alia*, "of the manor of Bealaraggad and Donnoghmore, in the County Kilkenny, and of all the vills, lands, and tenements in Bealaraggad and Donnoghmore aforesaid, viz., Ballinrahine, Ballinenaddogh [elsewhere more correctly written Ballinemaddogh], Rathduf-beg, Rathduf-more, *Tullaghbare*, otherwise *Mount Tullaghbare*, Scraleaghe, Cowlebolymontane, Ballymarten, otherwise Rathmarten, Connygerbug, Ballinelackin, Ballinveally, Killowny, Glannegappane, Kilcormocke, Fennerbegg and Fennermore, Hoarestowne and Lea [elsewhere written Hoarestownelea], which are all held of the King by fealty; Kilmenaneyeghtragh, Crompistowne, Coule-Moelrany, and Clipstown [*recte* Clinstown], which are held of the King *in capite*, by military service; Knockroe and Aghnymaurybaty, which are held of the Lord of the manor of Kilkenny;" &c. Here Tullaghbare (Tullabarry) is identified with Mount Tullaghbare, which is itself a corruption for *Moat*-Tullaghbare, just as Moat-Garret (Mota-Ghearoid) has been long corrupted into Mountgarret. *Moat*-Tullaghbare is now known simply as the townland of Moat.

Again, in 1692, the Hon. Edward Butler was found to have been seised of "the manors, &c., of Ballyragget, 584 acres, . . . Rathduffe, *Tulleighbare*, otherwise *Mountloghbare*, Ballinevally and Russelstown, 471 acres . . . . [and] the water mills of Ballyragget and Mountloghbare aforesaid."[1] . . . . The mill-stream that supplied Mount Tulloghbare mill, is traceable in the "Moat field," in Moat; he mill itself, however, was taken down many years ago.

[1] *Inquisitiones Lageniae.*

But although identical with Moat, in the 17th century, the extent of Tullabarry, in earlier times, cannot be determined. It is certain enough, from what follows, that it originally took in, also, the sites of the present town and castle of Ballyragget. Hence it may be safely assumed that Ballyragget was, in ancient times, known as Tullabarry, and that it bore this latter name for ages before the Anglo-Norman Le Ragged made his appearance in the locality.

There was a castle in Tullabarry in the 12th and 13th centuries. During the same period there was also a chapel here—sometimes referred to as a "capella," and sometimes as an "ecclesia,"—dependent on, or chapel of ease to, the neighbouring parish church of Killcormaic. Of the various documents still extant, relative to Tullabarry chapel and castle, and their parish church of Killcormaic, we give the following summary :

(1) Manasser Arsic [1] granted to St. Thomas's Abbey, Dublin, the churches, chapels, and all the tithes of Silolethe, in which the *castle of Tulah Bari* is situated ("in quo castellum de Tulah Bari sedet "), Comesehthe and Clenmuneheri, and one carucate of land.[2]

(2) Felix, Bishop of Ossory (1178-1202), confirmed the said grant.[3]

(3) John de Salerno, Papal Legate, in 1202, confirmed same.[4]

(4) Stephen Archdekne, the Anglo-Norman lord of the soil (*circa* 1210), granted to the Priory of SS. Mary and Columba of Inistioc, the church of Kilcormac and its chapel of Tulochbarri, together with the land of the sanctuary and all tithes belonging to the said church and chapel, in pure and perpetual alms.[5]

(5) Alured, Prior of Aynestioc, at some date between 1213 and 1218 granted the Abbey of St. Thomas all the right that Stephen Archdekne had given himself and his monastery, to the moiety of the church and tithes of his entire holding of Kilcormoc and Thulachbarry, with their appurtenances.[6]

(6) At the same date, Stephen Archdekne granted to the Brethren of St. Thomas's, the church and all the tithes of his holding in Hodoh, viz., Kilcormoc and Tulahbarri, with the appurtenances, to be held "secundum formam transactionis pacis inter eos et priorem et canonicos Stae. Mariae de Aynestioc confectae."[7]

(7) A controversy having arisen between the Canons of St. Thomas's Abbey, on the one hand, and an Ossory priest named Reginald Talbot, on the other hand, in reference to the tithes of *Richard le Ragged's lands,* which belonged to the

[1] See p 82, *supra.*
[2] *Register of the Abbey of St. Thomas,* by Sir John T. Gilbert, char. CL.
[3] *Ibid.,* char. CCCLX.
[4] *Ibid.,* ch. CCLIX.
[5] See original charter in Ormond Castle.
[6] *Register of the Abbey of St Thomas,* ch. CLVI.
[7] *Ibid.,* ch. CLXV.

church of Tulachbarri ("ecclesiastica beneficia terrae Richardi le Ragged ad ecclesiam Tulachbarri spectantia"); and the matter having been referred by the Canons to the Holy See, his Holiness, Pope Honorius the Third, by a decree of Nov. 17th, 1220, commissioned the Abbot of Baltinglass, the Prior of Conal, and the Archdeacon of Kildare, to examine the claims of the respective parties and give judgment accordingly. The commissioners, after full examination, decided that Reginald should have and enjoy the said tithes during his life, and that, at his death, they should become the property of St. Thomas's Abbey.[1]

(8) Charter dating between 1232 and 1243, by which the Prior and Brethren of St. Thomas's granted to the Prior and Canons of Inistioge, all their tithes of Kilcormoch and of the chapel of Tulachbarri, on condition of receiving a portion of the returns every year; they also handed over to the community of Inistioge the "curam animarum parochiae de Kilcormoch et Tulachbarri": in case of failure to pay the Brethren of St. Thomas's the yearly sum agreed on, the community of Inistioge to lose all rights to the tithes above mentioned.[2]

(9) In a dispute between the Prior of Inistioge and Silvester Archdekne, (*a*) with regard to certain priestly vestments, bequeathed by Desiderata (or Dissere), mother of the said Silvester, to the Priory of Inistioge, and withheld therefrom by him since his father's death; and (*b*) with regard to the supplying of requisites for Silvester's chapel of Tholachbarry, which he (Silvester) maintained that the Prior was bound by a former agreement to furnish: Bishop Geoffry St. Leger, to whom the matter under controversy was submitted, formally decided that Silvester should surrender the vestments to the Prior and Convent, and that the Prior and Convent should supply all the requisites for Tholachbarry chapel, and that they should also pay twenty solidi yearly, for ever, to the chaplain serving in said chapel.

The *Red Book of Ossory* shows that the parish of Kilcormaic, including Tullabarry, still belonged to the Canons of Inistioge Priory, in the beginning and middle of the 14th century; and we must suppose that it continued in their possession down to the Reformation.

The site occupied by either the chapel or castle of Tullabarry, in the 13th century, cannot be ascertained with satisfaction. The chapel may have stood in the present townland of Moat, on the green ridge to the west of, and bounding, the Railway, and stretching south from the arched gateway underneath the Railway track. This ridge, which is about 80 yds. long, was a wilderness of bushes and briars till the year 1825, when it was cleared and cultivated. While levelling

[1] *Ibid.*, ch., ccexcii.
[2] *Ibid.*, ch. ccexci.

towards the northern end, the workmen—one of whom was my informant—came upon a burial place of some extent. The skeletons lay along, beside each other, about two feet under the surface. There were no headstones, and no remains of foundations of walls. It is possible that this was the site of Tullabarry chapel, with its consecrated cemetery; but, from the description just given, the likelihood is that it was merely a place used for the interment of warriors slain in some battle of far off times. It is possible, also, that, as in the case of Cluain castle, below Inistioge, a castle may have stood of old on the summit of the *dun* in Moat; but no tradition, and no trace whatever of a castle on the *dun*, or in any other part of this townland, has come down.

We may look elsewhere, then, for the sites of the chapel and castle of Tullabarry. It is not altogether improbable that the latter stood on the site now occupied by Ballyragget castle. If it stood elsewhere in the vicinity of Ballyragget town, tradition could not have failed to mark the spot; but tradition points to but one castle site here, and that is the site of the present castle. In the garden of Ballyragget Lodge, adjoining the eastern wall of the castle yard, there was formerly a large circular area, enclosed by an earthen rampart, and generally called "a rath;" it was levelled about 1850, and the site converted into what is known as "the bower." Should it be granted that the sites of the castles of Tullabarry and Ballyragget are identical, little doubt can then remain that Tullabarry chapel, which must have been built close to Tullabarry castle, stood within the circuit of "the bower."

The *dun* from which the townland of Moat has its present name, is a great earthen mound, in shape a truncated cone, and defended by a deep fosse. It is about 60 ft. wide at the top, and rises almost out of the very bed of the Nore to a height of 29 ft.

On the narrow strip of land, about 12 yds. wide, separating the base of the *dun* from the river, Father Kavanagh, P.P., Ballyragget (1729-61), built a chapel for his own private use. It was very small, being but 22 ft. long, externally, and 15 ft. wide; the walls, which are now only a yard in height, are 2 ft. thick. In the south-east corner there was a fire place; and we may presume that the gable was topped with a chimney, such an arrangement being quite common in chapels of the penal times.

Father Kavanagh himself had his residence in the "Moat field," a little to the south of the *dun*. At first he lived in a small house beside his parish chapel, in Ballyragget. He afterwards became tenant of the "Moat field," and built a house there, which he occupied till his death. Its next occupant was Father James Dowling, P.P., who died in 1772. After him came a Mr. Redmond Long Everard, who died about 1796. The "Moat field" then came into the possession of the Phelan family, and Father Kavanagh's house, being left untenanted, fell into decay

It was at length taken down about 1845, and only a few feet of one of its gables now remains.

It appears sufficiently certain that Tullabarry represents the Irish Tuil' Ua [m] Bairrche, *i.e.*, the Green Hill or Mound of the Ui-Bairrche, who were the ruling tribe in this district till the 11th century.

## Ballyragget.

The *Four Masters* write the name Beul-ata-Ragat. Its local Irish sound is *Beeoll-aw-Roggedh* (accent on second syllable, *i.e.*, *oll*). The obvious meaning of the word is Ragget's ford or ford-mouth. As early as 1220, the Anglo-Norman, Richard le Ragged, held lands close to the church or chapel of Tulach-barri,[1] and these lands may be quite safely identified with those on which the town of Ballyragget now stands.

Though probably but a very small village at the time, Ballyragget sprang suddenly into fame when it became known throughout Ireland that, on the 10th April, 1600, Black Thomas, Earl of Ormond, Lieutenant-General of Queen Elizabeth's forces in this kingdom, was taken prisoner in its vicinity, by the brave Owny McRory O'More.

The "Siege" of Ballyragget belongs to the year 1775. It happened in this way. The Whiteboys had started all over the country and, like the Moonlighters their successors in our own times, were causing trouble to landlords, agents, and all loyalist people in general. The Catholic landlord of Ballyragget, Mr. Robert Butler, exerted himself actively against them, but his efforts, far from being successful, only gained him such unpopularity that, it is said, he had to quit the country and seek safety in England. In his absence, his brother, the Most Rev. Dr. Butler, Archbishop of Cashel, and his P.P., Father Cahill, succeeded in forming an anti-Whiteboy league at Ballyragget. The new combination consisted of the principal inhabitants of the town and neighbourhood. It was heartily approved of by the Government, which supplied the members with arms, and allowed them to be put through a course of drill and manoeuvring by a local ex-military man. The Whiteboys were not long in coming to a trial of strength with their opponents, but were routed ignominiously at the first onset. Enraged at this discomfiture they determined to march in force against the town and wreak vengeance on its inhabitants. The attack, or "Siege," as it is called, took place at the hour of 3 o'clock, one February morning in the year 1775. The Whiteboys marched into the town, over the Nore bridge, several hundred strong, and proceeding in order

[1] See p. 87 *supra*.

through the Square, Moat Street, the Green and Patrick Street, halted before Butler House, where their enemies, to the number of fourteen, had retired on learning of the intended attack.

"The captain [of the Whiteboys] then called out to the gentlemen who were in the house to come out and fight them, said they were a pack of cowardly scoundrels, and repeatedly dared them to fire out of the windows. At length he fired a shot through one of the windows, the ball of which passed close between the heads of Mr. Lalor and Mr. Stapleton, who were watching their motions. This shot was immediately followed by four others, which happily did no mischief; and was immediately returned from the house by the discharge of four muskets charged with slugs, and two charged with ball, every one of which did such execution that the Whiteboys retired with the greatest precipitation. The captain attempted to rally his scattered forces, but in vain, whereupon he took a book out of his pocket and swore he would return that night fortnight, and burn the whole town. In this attack several of these daring rioters were killed and wounded, who, it is supposed were carried away by the rest of the party, vast quantities of their blood having been traced along different roads." [1]

The Whiteboys never again renewed the attack. A poetic lament in Irish, and another in English, were composed for those who fell in the "Siege." In the English version each stanza concludes with the line "Cursed Ballyragget, that never gave man relief," which has since passed into a proverb.

In 1801, Ballyragget had "214 houses, many of them wretched cabins; a brewery, and two distilleries." [2]

The oldest house in Ballyragget is that to the left as one goes up Chapel Avenue. The larger part of it, known as "Butler House," is now used as a Hotel by Mr. James Phelan; the remainder, also a Hotel, is kept by Mr. Stannard. This house was built about 1730 by a Scotchman named Thorborne, agent to Mr. George Butler the elder. Mr. Thorborne himself was the first to occupy it; and after him came the Purcells, whose monument may be seen within the chancel of Donoughmore church.[3] The northern end of the house was converted into a shop about 1775; and soon after, the "Butler House," portion became the private residence of Mr. Edmund Phelan, whose son, Mr. William Phelan, and grandchildren occupied it till quite recently. This house was never used as a residence by the Butler family.

Among the notabilia of Ballyragget is the large rock projecting out from under the demesne wall, on the south side of Bridge Street. The following tradition is connected with it. A young prince or great noble from Kilkenny, defeated in a battle fought in the neighbourhood of Aharney, fled thence to Ballyragget, pursued by his foes. He was safely borne on his good steed, across Seskin, Ballyconra and Parksgrove, and over Ragget's Ford, till his pursuers, coming up with him on the hill in (what is now) Bridge Street, cruelly slew and beheaded him at the rock.

[1] Finn's *Leinster Journal*, Feb. 25th, 1775.
[2] Tighe's *Survey*.
[3] *See* p. 83. *supra*.

### Ballyragget Castle.

It dates from about the close of the 15th century. Popular tradition ascribes its erection to Mairgread ni Gearoid, who married Pierce *Ruadh*, Earl of Ormond, about 1485, and died in 1542 ; and a bench of stone, in the watch-tower, on the castle's top, is known as "Mairgread ni Gearoid's chair." In the partition of his property by Pierce *Ruadh*, the estates and castles of Ballyragget and Balleen fell to his younger surviving son, Richard Butler, who was raised to the Peerage, as

BALLYRAGGET CASTLE.

first Lord Viscount Mountgarret, in 1550. For the next fifty years Ballyragget castle was the chief residence of the Mountgarret family.

In 1600 the castle was warded for Queen Elizabeth, the sons of Edmund, the second Viscount, being then in rebellion. During the half century that followed, Ballyragget appears to have been abandoned, at least temporarily, by the Mountgarret family ; for Richard, the third Viscount, is described, in a contemporary document, as residing in Balleen castle, in the year 1610.[1] Soon after Cromwell's

[1] See Vol. I., p. 82

time, the castle of Ballyragget fell to the Ballyragget branch of the Mountgarret family, who continued to occupy it down to about 1788.

The castle, which is still in very good condition, is a square, five-storey keep, with a solid stone arch supporting the fourth storey. Its external measurement, at the ground, is 44 ft. by 31½ ft., the walls being 7½ ft. thick. All the doors are of cut stone. The entrance door is gothic, and is situated in the east wall. Two sets of corbels, and other indications, in the same wall, show that a very large house or mansion, now demolished, had been formerly built against it. Many of our castles had similar buildings attached to them, the accommodation afforded by the keeps themselves being altogether too limited to meet the wants of the families and retainers of their lords.

A few years before the end of the 16th century, the state-room, in the fourth storey, was remodelled, and fitted up with a massive cut stone chimney-piece, inscribed with the initials of Edmund, second Viscount Mountgarret, and the date of the improvement, thus :

| E. | M. |
|---|---|
| 15 | 91 |

The stable, a large, very solidly built lofty house, some centuries old, stands close beside the castle, and still serves its original purpose. The court-yard wall, turreted at the angles, and surrounded by a deep fosse, is in excellent preservation.

## The Mountgarret Family.

Richard Butler, second surviving son of Pierce *Ruadh*, Earl of Ormond, and of Margaret Fitzgerald, his Countess, became 1st Lord Viscount Mountgarret, in 1550, and died in 1571, leaving, with other issue,

Edmund, the 2nd Viscount, who married Grany, Grace, or Grizzel (in Irish Graunia), daughter of Brian, 1st Lord Baron of Upper Ossory, and by her had eight sons and as many daughters. He died Nov. 24th, 1602, and was succeeded by his eldest son,

Richard, the 3rd Viscount, who figured so prominently as President of the Supreme Council of the Confederate Catholics, known as the Confederation of Kilkenny, and who died in 1652, aged 74, soon after the surrender of Galway to the Parliamentary forces, on the 12th of April in that year. The place and exact date of his death, as well as the place of his interment, are unknown. By his first wife, Margaret, daughter of Hugh O'Neill, Earl of Tyrone, whom he married before 1599, he had, with several other children, a son,

Edmund *Ruadh*, the 4th Viscount, born previous to the 15th August, 1599. His Lordship, who also took a prominent part in the Confederate Movement, married 1st, the Lady Dorothy Touchet (daughter of Mervyn, Earl of Castlehaven), who died at Parksgrove, near Ballyragget, Feb. 10th, 1634-5, leaving, besides other issue, a son, Richard, the 5th Viscount Mountgarret. He married 2dly., in 1637, Elizabeth, daughter of Sir George Symeons, of Brightwell, in the County of Oxford, Knt. (by his first wife, Mary, daughter of Edward, Lord Vaux of Harrowden), and by her, who died Feb. 18th, 1673-4, had an only son, Colonel Edward Butler, ancestor of the "Butlers of Ballyragget." Borne down with the weight of more than four score years, Edmund *Ruadh* died in 1679. His son,

Richard, the 5th Viscount, died in Feb., 1706-7, leaving, by his wife, Emilia, daughter of William Blundel, of Crosby, in Lancashire, three sons, Edmund, Richard, and John. The eldest son,

Edmund, the 6th Viscount, was the first of the family to reside in Ballyconra House, having succeeded the Clarkes there in 1724. He was twice married: 1st to Mary, daughter of a Mr. Buchanan, of Londonderry: and 2dly. to Elizabeth, widow of Oliver Grace, Esq., of Shanganagh, Queen's County, which lady died in 1736. His Lordship died July 25th, 1735, and is buried with his ancestors, in St. Canice's Cathedral, Kilkenny. He left three sons, Richard, James, and Edmund, all of whom became successive Viscounts Mountgarret, viz.:

Richard, the 7th Viscount, died without issue, May 14th, 1736;

James, the 8th Viscount, also died without issue, May 13th, 1749; and

Edmund, the 9th Viscount, who conformed to Protestantism, on the 7th Nov., 1736. He married Anne, eldest daughter of Major Toby Purcell, of Ballymartin Castle, near Ballyragget, and of Clopooke, and died March 6th, 1750. His lady, who remained a Catholic, survived him many years. Their only son,

Edmund, the 10th Viscount, was brought up a Catholic, but became a Protestant in October, 1744. In the *Convert Roll* of that year, preserved in the Public Record Office, Dublin, he is described as "Edmund Butler, junr., Lisdowney, Esqr." In the same year he married Charlotte, daughter of Simon Bradstreet, Esq., Barrister-at-Law, and dying in 1779, left a son,

Edmund, the 11th Viscount, whose grandson, Henry Edmund, Viscount Mountgarret, died in 1900, at the age of 85, and was succeeded by his son, the present Viscount.

### The Butlers of Ballyragget.

The Hon. Edward Butler, son of Edmund, 4th Viscount Mountgarret, by his second wife, Elizabeth Symeons, had the Ballyragget estate settled upon him by his father, and was the founder of the Ballyragget branch of the Butler family.

In 1689 he raised a regiment of dragoons for the support of King James II., by whom he was appointed Colonel of same. For this he was outlawed at Kilkenny, on April 21st, 1691, and at Dublin, on the 11th of the following month. He was, moreover, declared to have forfeited his estate, which was found by Inquisition, at Kilkenny, May 9th, 1692, to consist of the "manors, towns, hamlets, and lands of Ballyragget, 584 acres; Donoughmore, 508 ac.; the town and land of Scraghleiagh, 65 ac.; Kilcormick and Rathduffy, 60 ac.; Rathduffe, Tulleighbare, otherwise Mountloghbare, Ballinevally and Russelstown, 471 ac.; Crompestowne, Coolemulroony, Killenmaine, Itragh (that is, Kilminan Lower), Killenmaine, Otragh (that is, Kilminan Upper), the water-mills of Ballyragget and Mountloghbare aforesaid, Ballymartin, Fennane and Tighmalintane (Tinnalintan) 20 ac.; with many other lands in the baronies of Idea, Iverk, Crannagh and Galmoy." The decree of forfeiture was not, however, put into execution, having probably been reversed, and the property was saved to the family. Colonel Butler died in the year 1691. By his wife, Elizabeth, daughter of George Mathew, Esq., of Thomastown, Co. Tipperary, he had (*a*) Edmund, his heir, who married Rose, daughter of Sir Neale O'Neale, in 1694, and died, without issue, in 1696; (*b*) Pierce, who died without issue; (*c*) George, of whom presently; (*d*) Anne, who married Dudley Bagenal of Dunleckney, Esq.; and (*e*) Frances, who married John Butler, Esq., of Garryricken, on the 18th Sept., 1702, and died at Frankfort castle, Windgap, on the 2nd March, 1764, leaving a son, Walter Butler, Esq., of Garryricken and of Kilkenny castle, father of John Butler, 17th Earl of Ormond.

George Butler, Esq., of Ballyragget, who succeeded to the family estates, on the death of his brother, in 1696, was, like all his ancestors, a devoted son of Holy Church. He died at an advanced age, Sept. 19th, 1752, leaving by his wife, Catherine, daughter of John, Lord Kingston, whom he married, May 20th, 1700, the following issue: (*a*) James, the eldest son, of whom presently; (*b*) Edmund, born in 1721, took Holy Orders, and was afterwards Dean of the Catholic Cathedral Church of Douay, in Flanders, where he died on the 5th April, 1789; (*c*) Gerald Alexander, born in 1725, died without issue; (*d*) Mary, married to Ralph Standish-Howard, Esq., only son of Ralph Standish of Standish Hall, in Lancashire; and (*e*) Frances, married in Nov., 1740, to Sir James Stanley, of Nether-Alderly, in Cheshire, Bart.

James Butler, Esq., of Ballyragget, eldest son of George Butler, was born in 1711. On the 18th May, 1734, he married Frances, daughter and heir of Robert Dillon, of King Street, Dublin, Esq., Counsellor at Law (who died March 6th, 1735, and lies buried, under a table-monument, in St. James's churchyard), by his first wife, Mary, eldest daughter of Richard Talbot of Malahide, Esq., (by his

wife, Frances, daughter of Sir Robert Talbot, of Cartown, Bart.), and deceasing at Ballyragget, before his father, on the 20th March, 1746-7, is buried within the chancel of Donoughmore church. By his said wife, who died Nov. 17th, 1749, and who also rests in Donoughmore, he had a daughter, Mary, who died unmarried, and four sons, viz.:

I. George, who died in infancy, March 10th, 1735-6, and was buried with his maternal grandfather in St. James's churchyard.

II. Robert, who succeeded to the family property, on the death of his paternal grandfather, in 1752. He was through life a loyalist of an advanced type, and a very devout Catholic. In 1765 he contested, but unsuccessfully, with Dr. Burke, Bishop of Ossory, for the right of presentation to the parish of Ballyragget. He was a large subscriber to the building fund of the Old Cathedral, at Kilkenny, which was begun in the year 1771. In 1774 he built at his own expense, the old chapel of Ballyragget. Being asked if he meant to reserve any part of the chapel to himself, he replied: "No. There are no reserved places in heaven." He also built the late parochial house of Ballyragget, and presented it, free of rent, to the parish, for the use of the clergy. At his death, which occurred in London, in June, 1788, he had just completed the fine mansion now called Ballyragget Lodge, but he was not destined to occupy it. He married, first, the Hon. Anne Bellew, daughter of John, Lord Bellew; and, secondly, Elizabeth, daughter of Marmaduke, Lord Langdale. Having no issue by either, he settled his estates on his two surviving brothers, in succession, during their lifetime, with remainder to his cousin, Mr. Thomas Kavanagh of Borris, (son of Thomas Kavanagh, Esq., of Borris, and of Lady Susanna Butler, sister of John Butler, 17th Earl of Ormond). The object he had in view in making this arrangement (which, strange to say, cut off his brother, George's, daughter, from all claim to the inheritance), was, it is handed down, to secure the continuance of the estates in Catholic hands, to the exclusion of his relatives of the Ormond and Mountgarret families, who had embraced the religion of the State not long before. But alas, how vain are human calculations! Ere Robert Butler was ten years in his grave, Mr. Thomas Kavanagh, whom he had made his eventual heir, the representative of one of the most Catholic houses in Ireland, had abandoned the Faith in which he had been brought up, and gone over to Protestantism.

III. James, born in Dublin, while his parents were on a short visit there, was baptized in the parish of St. Mary's, in that city, on the 6th March, 1742. Being called to the ecclesiastical state, he studied at Paris and L'Isle, and was ordained priest, in the chapel of the Seminary of St. Omer, May 25th, 1771, on the strength of dimissorials granted by Dr. Burke, Bishop of Ossory. In less than

two years after, he became, by Papal Brief of March 2nd, 1773, Coadjutor of the aged Archbishop of Cashel, at whose death, May 17th, 1774, he succeeded to the full possession of that See, being then in his 33rd year. Though young in years, he proved himself in every way worthy of the exalted dignity to which he was promoted; and, in the long list of chief pastors of the Archiepiscopal See of Munster, there is no name more illustrious and revered than his. He was a prolific writer, and figures prominently in the great mass of Irish Episcopal correspondence during his time. Of his published works, the best known is his "Butler's Catechism," which, after more than a hundred years, still holds its ground as the most popular of our Catechetical works. After the death of his brother, Robert, he succeeded to the family property; but, being entirely taken up with his episcopal duties, he transferred its management, and practically its ownership, to his remaining brother, George. He died on the 29th July, 1791, in the 50th year of his age, and is buried in Thurles Cathedral.

IV. George, the youngest, who was also the last male of his house. He lived in Ballyragget Lodge for some years, till about 1800, when he removed to Swinerton Hall, Staffordshire, England. He died in 1813. The following inscription may be read on the tablet marking his grave in the Abbey Church of Bath:

"In memory of George Butler of Ballyragget, in the County of Kilkenny, Esq., who died Jany. 30th, 1813, aged 68 years. R.I.P."

RELIC OF THE HOLY CROSS
In the Ursuline Convent, Blackrock, Co. Cork.

His first wife was Miss Mary Norris, by whom he had an only daughter, Mary, who married Charles Mostyn, Esq., of Kiddington, Co. Oxford, in 1801, and died in 1831, leaving an only son, George Mostyn, Esq., afterwards Lord Vaux of Harrowden. His second wife, by whom he had no issue, was his second cousin once removed, Miss Mary Kavanagh of Borris, sister of Mr. Thomas Kavanagh mentioned above (his successor in the ownership of the Ballyragget estate), and aunt of the late Mr. Arthur Mac Murrogh Kavanagh of Borris. She was, for a time, custodian of a relic of the True Cross, which she at length delivered up to the Most

Rev. Dr. Moylan, Bishop of Cork, on the 18th May, 1801. On the 6th of July following, Dr. Moylan deposited the relic in the Ursuline Convent, then situated in Douglas Street, Cork, but since removed to Blackrock, a few miles from the city. As this sacred relic was thus connected with Ballyragget, and must have been preserved, at least for some short time, in Ballyragget Lodge, it will not be out of place to insert here the authentic documents dealing with its history, as well as some notes on the same subject by the present writer.

SILVER CASE CONTAINING RELIC OF THE HOLY CROSS.

DOCUMENTS FROM THE ARCHIVES OF THE URSULINE CONVENT, BLACKROCK, CORK, RELATIVE TO THE PARTICLE OF THE TRUE CROSS PRESERVED IN THAT CONVENT.

I.

" Whereas out of the generall trust and confidence I have and doe repose in Gerrott ffenell, Doctor of Phisicke, I have delivered him and permitted to his safe keepinge a peece of the holy Roode, I doe hereby declare and will that the same shall rest and remayne in the Custody and keeping of the said Doctor ffenell or such other as by his will or otherwise he shall permit the keepinge hereof ffor and untill such time as any of my succeeding heyrs of the house of Ormonde shall profess the true Catholick ffayth and Roman Religion, and that the same peece of the Holy roode shall be delivered to my said heyre for professing the Roman Catholick ffaith to Remayne as a sacred monument in my house. And in case the Catholick and Roman church doe fflourish hereafter in the Kingdome as heretofore it hath, and that then it shall appear by any pregnant Testimony or other evident probabilityes, that my predecessors have by the said peece but by way of trust and safe keepinge the same for the use of any church, convent, or other person or persons spirituall or temporall, I doe hereby upon my blessinge enjoyne my said succeedinge heyre to restore to the same as he shall see cause, and if no such cause shall appeare, to leave it as a monument to my posterity. In witness whereof I have hereunto layd my seale and subscribed my name the 15th day of ffebruary, 1632.

" Walter, Ormonde

" Edmund Pierce,
" Edward Comerforde."

Endorsed : " My Lord's order about ye Token left by Walter Earle of Ormonde to ye family."

II.

"Whereas, Walter, Earle of Ormonde, left a token in a green Plush Bagg for ye use of my family in the keeping of Doctor ffenell, which my Grandfather afterwards put into your keeping, I doe therefore hereby order you to keepe the same till further orders from mee. Dated ye 16th January, 1691-2.

" Ormonde.

" To Valentine Smyth these."

Endorsed : " My Lords order about ye Token left by Walter, Earle of Ormonde to the family."

## III.

"This portion of the Holy Cross was deposited in the hands of Doctor Fennell by Walter, Earl of Ormonde, in the year 1632. By him it was handed over to James, 2nd Duke of Ormonde, who in the year 1691 deposited it in the hands of Valentine Smith, Esq., of Carrick on Suir, who according to the direction received by him from the said Duke, gave it to Mrs. Helen Butler of Kilcash, relict of Colonel Butler, of Westcourt, Callan, who left it at her death to Mrs. Margaret Kavanagh, of Borris, wife of Richard Galwey, Esq., of Kilkenny, who gave it to Mrs. Mary Kavanagh, of Borris, wife of George Butler, Esq., of Ballyragget, who delivered it into the hands of the Right Rev. Francis Moylan, Roman Catholic Bishop of Cork, to be disposed of by him according to the intentions of the first possessor.

"Signed by me, Mary Butler, of Ballyragget, this 18th day of May, 1801.

"The above is a true copy.

"✠ Francis Moylan, R.C.B. of Cork.

"Cork, 16th April, 1809."

## IV.

"We the undersigned, Francis Moylan, Roman Catholic Bishop of Cork, do by these presents certyfye that on the sixth day of the month of July, one thousand eight hundred and one, we have, after celebrating Mass de Cruce, deposited in the Ursuline Convent of this city of Cork a portion of the Holy Rood in a silver case, which we received in a green plush bag from Dame Mary Kavanagh, wife of George Butler of Ballyragget, Esq., who received it from Dame Margaret Kavanagh, wife of Richard Galwey of Kilkenny, Esq., with whom it was deposited by Dame Ellen Butler, sister of John Butler of Kilcash, Esq., and wife of Colonel Butler of Westcourt, who received it from Valentine Smith, Esq., and that I believe it to be from the vouchers I have seen, a true portion of the Holy Cross, and therefore to be exposed to the veneration of the faithful.

"Given under my hand and seal the year and day above mentioned.

Locus
Sigilli.

"✠ ffr. Moylan, B. of Cork."

This most precious relic is about six inches high, and is in the form of an archiepiscopal cross. It is enclosed in an ornamented silver case of the same pattern. The whole front of the case forms a lid, which is kept fastened by two long silver pins, and can only be opened by ecclesiastics. Near the base of the shaft, underneath an image of the Virgin and Child, there are two separate shields side by side, the dexter bearing *a chief indented*, the arms of the Ormond family; the sinister, *a Greek cross*.

The account of the relic, copied into the records of Blackrock Convent, identifies it with the relic of the True Cross formerly venerated at Holy Cross Abbey, near Thurles. This, too, was the view of Most Rev. Dr. Comerford [1] and of the Very Rev. Denis Murphy, S.J.;[2] and no one at the present day seems to doubt its accuracy. Nevertheless nothing can be more certain than that the relic at Holy Cross and that now in Blackrock are entirely distinct. In the *Triumphalia*

[1] *Ossory Archæol. Society*, Vol. I., p. 130.
[2] *Triumphalia S. Crucis*, p. LXIV.

*S. Crucis*, edited by Father Murphy himself,[1] evidence is heaped upon evidence that the relic belonging to Holy Cross Abbey was preserved uninterruptedly in that abbey and parish, from the year 1600 to 1723. On the other hand there is evidence equally clear and convincing that the relic now in Blackrock Convent was in the possession of Walter, Earl of Ormond, in 1632, and that during the next sixty years it was most carefully preserved in the safe-keeping of Doctor Gerrott ffenell and Valentine Smith.

The true state of the case is clearly this. The relic left by Walter, Earl of Ormond, and now in Blackrock Convent, was long an heirloom, and one of the most prized heirlooms of the Ormond family. The silver case enclosing it, and dating apparently from the 15th century, bears, as we have just seen, the Ormond coat of arms. Moreover, a particle of the True Cross is expressly mentioned among the heirlooms bequeathed, in the year 1487, by Sir James Butler, to his son, Peter or Pierce *Ruadh*, subsequently Earl of Ormond, as appears from the following clause in his last will :

"Item. I give and bequeath to the said Peter, the Particle of the True Cross, and the shield of St. Michael, and all the other holy relics of the saints, and all my precious stones and rings, together with my oracula." (Item. do et lego eidem Petro Particulam de Sancta Cruce, ac Scutum Sancti Michaelis, omnesque alias Sanctorum Reliquias, omnesque preciosos lapides meos et annulos cum oraculis meis.)

From Pierce *Ruadh*, the relic of the True Cross thus bequeathed to him, naturally passed on to his successors in the Earldom of Ormond ; and so, after many years, we find it in the possession of Earl Walter, his great grandson.

Earl Walter was a very religious man. He was specially remarkable for devotion to the Blessed Virgin, and hence is handed down to the present day, in the traditions of the Co. Kilkenny, as "Watear na Pŏdiareen," *i.e.*, Walter of the Rosary Beads. Seeing himself at the end of his mortal career, and that, through the infamous Court of Wards, his grandson and next successor, James Butler, subsequently first Duke of Ormond, had been brought up in Protestantism, he found it necessary to make special provision for the future safety of the precious relic which he had inherited. He accordingly committed it to the custody of his trusty confidant, Dr. Fennell, by the testamentary deed drawn up and duly witnessed, on the 15th Feb., 1632-3, and already given above. Nine days later he died, being then 68 years old.

The relic remained in the keeping of Dr. Fennell, probably till his death, when its guardianship was committed by the first Duke of Ormond (not by the second Duke, as Mrs. Mary Butler writes) to his Catholic agent, Mr. Valentine

[1] Pp. LXII and 123-59.

Smith, of Carrick-on-Suir. Mr. Smith was confirmed in the guardianship by the second Duke of Ormond, in 1691, and retained the relic till, by the said Duke's directions, he handed it over to the custody of Mrs. Helen Butler of Westcourt, Callan. Mrs. Butler was daughter of Thomas Butler, Esq., of Kilcash, son of Walter of Garryricken, son of Richard of Kilcash, who was brother of the first Duke of Ormond. Having no issue by her husband, Colonel Richard Butler, of Westcourt, who died April 14th, 1758, Mrs. Butler, at her own death, July 21st, 1787, left the relic to her niece, Mrs. Margaret Galwey, of Kilkenny city.

Mrs. Galwey, wife of Richard Galwey, Esq. (who died in Patrick Street, Kilkenny, in 1796), was eldest daughter of Brian Kavanagh of Borris, Esq., by his wife, Mary, daughter of Thomas Butler, Esq., of Kilcash, and was born at Kilcash, on the 5th of Nov., 1725. At her death the relic passed to her niece, Mary Kavanagh (daughter of Thomas Kavanagh of Borris, Esq., and of the Lady Susanna Butler, sister of John, 17th Earl of Ormond), wife of George Butler, Esq., of Ballyragget, by whom it was given up to Dr. Moylan, in 1801.

## Finnan.

In Irish the townland is called *Finnawn*, i.e., Fionán [the land of] the whitish grass. An ancient church stood here, in the glen, about midway between the new and old roads to Castlecomer. They call it, in English, "the Monastery"; its Irish name is *Kill-Finnawn*, which means, according to all the old people, not the Church of the *townland* of Finnan, but the Church of *Saint* Finnan. Some remains of the church and of the earthen rampart that enclosed it, were to be seen here till about 1850. They were then removed by Mr. James Hendricken, the tenant of the land, who further destroyed the site by building a fence, and cutting a deep water-course, right through the centre of it. In the year 1890, the writer saw human bones projecting from the sides of this water-course.

"Tubber-Finnawn," *Saint* Finnan's holy well, now better known as the "Monastery Well," is at the north side of the fence made by Mr. Hendricken, but within the circuit of the ancient enclosure. Pilgrimages were made at it till about 1800, when they were discontinued.

The site of Finnan castle is pointed out in "the Curragh," on the bounds of Garranagully. A massive iron gate, believed to have belonged to the castle, was dug up here about 1820.

## Garranagully.

High up on the slope of Garranagully hill, there is a field called, in English,

the "Churchyard," and the "Church-field;" and, in Irish, "Shanakill," *i.e.*, the old church. The church, which must have been of the earliest times, stood here within a rectangular enclosure 128 ft. by 98 ft. Its foundations, though almost worn away, still remain adjoining the eastern fence of the enclosure, and show it to have been 30 ft. in length from east to west, and 17½ ft. wide. Immediately to the south of this enclosure, there is another enclosure somewhat smaller, within which traces of foundations, perhaps of a monastery, cell, or priest's house, are also still apparent.

The local Irish sound of Garranagully is *Girrawn-na-gullee*. Girrawn means a grove. Gullee, anglicised Gully, is used as a river name in many parts of Ireland. It is believed to signify *a sharp bend*, such as is sometimes made by a river, when it suddenly turns off at a right angle to the direction in which it has been hitherto flowing.

## Corrandhu.

The dark, frowning hill rising up over Ballyragget, on the east, and forming the culminating point of the townland of Toormore, is popularly called *Corrandhŭ*, which exactly represents the Irish sound of its ancient name, viz., Carn Dubh, *i.e.*, the black cairn, or monumental heap of stones. This old hill deserves more than a passing notice. Its summit is a narrow, rocky plateau, 836 ft. high, on which must have stood the carn, utilised long ago in the erection of the many stone walls in evidence all round. The plateau was surrounded by two oval ramparts of earth and stone, the inner of which is 177 paces from east to west, and 166 paces from north to south; the outer is 431 paces from east to west, and 380 paces from north to south. Both ramparts can still be traced without difficulty, though in some places they have been more or less obliterated. Calcined human bones have been found on the fringe of the plateau, while quarrying operations were being carried on there; also in the inner rampart, within a square enclosure formed of flags; and also in glazed urns upturned while levelling part of the outer rampart, at the west side. From this it may be assumed that Corrandhu was a favorite place of interment in pagan times, that it was, in fact, a pagan cemetery.

There is good reason for identifying it with the last resting place of the celebrated champion, Lughaidh Mac na d-tri Con, who flourished about the commencement of the Christian era. Lughaidh and another famous champion, Conall Cearnach, had quarrelled and, as a reconciliation was impossible, they agreed to settle their differences by a duel to the death. An ancient tract in the *Book of Leinster*, introduces us to the two warriors standing on the banks of the Liffey

and making arrangements for the coming fight. "I shall go," said Lughaidh, "upon Bealach Gabhruain till I get on Belach Smechuin. Now go thou upon Gabhair on Mairg Laighean, that we may meet on Magh Airgead-Ros." [1] To Magh Airgead Ros, in Ossory, they accordingly came. Lughaidh fell there in the combat, at a spot subsequently called from that circumstance, Coirthe Lughaidh or Lughaidh's Rock. He was buried in the same territory, and the usual cairn or stone-heap was raised over his grave, as we learn from a poem by Cinaeth O'Hartagain, also contained in the *Book of Leinster :*

"Lughaidh's grave is, though silent,
Under the Carnn in Magh Argat-Ros."
(Ata lecht Luighdech ce tois
Fon Carnn hi Muig Argatrois.) [2]

Corrandhu is the only Cairn in Magh Argat-Ros, and, therefore, it has undoubted claims to be regarded as the site of Lughaidh's silent grave.

Reference has been already made to the capture of Black Thomas, Earl of Ormond and Lieutenant-General of the Queen's forces in Ireland, by Owny mcRory O'More, Chief of Leix, on the 10th April, 1600.[3] According to the *Four Masters*, this remarkable event occurred "in the neighbourhood of Ballyragget." Their statement is fully borne out by the *State Papers*, according to which, the Earl's capture was effected at a place, "eight miles long from Kilkenny, called Corraneduffe, upon the borders of Ydough." Corraneduffe is, of course, Corrandhu. A study, however, of the contemporary documents relating to this subject, coupled with an intimate knowledge of the locality concerned, will make it evident that the Earl's capture took place, not on Corrandhu itself, but about 100 perches further north, viz., at the Seven Cross-Roads, otherwise called Barnanleen (Gap of the Flax).

A conference had been arranged here between the Earl and Owny mcRory O'More, the latter being then at war with the Crown. The Earl came to the trysting place accompanied by Carew, Lord President of Munster, the Earl of Thomond, and others. Among those accompanying O'More was his friend and counsellor, Father James Archer, the Jesuit, who, from his acquaintance with the English and Irish tongues, was needed as an interpreter. An hour's discussion of the points of difference between the two noblemen produced no satisfactory result. The Earl of Ormond then broke out into a tirade of abuse against Father Archer and the Pope, not so much through hatred of them and the religion they professed (for he was himself a Catholic at heart, and died one), but to make a show of extreme

[1] *The Book of Rights*, Introduction, p. lx.
[2] O'Curry's Lectures, *Manuscript Materials*, Appendix, p. 479.
[3] See p. 90, *supra.*

loyalty before some Englishmen, who happened to be present. Father Archer, caring little for the insults offered to himself, was stung to the quick by the Earl's offensive allusions to the Holy Father. He expressed his indignation in strong language and in a loud voice, uplifting at the same time, to give more vehemence to his words, the staff he carried in his right hand. Seeing this, and fearing lest the Earl might draw his sword on the priest, three of O'More's soldiers rushed forward and, dragging the former from his saddle, made him their prisoner. This was a signal for a general melée between the followers on both sides; but the Ormondites were soon driven off the field, and the Earl himself was carried away a captive into Leix.

## Ballymartin.

There was a very ancient church here, which the people call *Killoonach* (*ch* guttural). It stood in the "quarry field" close to the bounds of Ballinvalla. None of its walls remained in the memory of any one now living; but some rude head stones marked graves in the churchyard till 1840, when Mr. William Lalor, of Grennan, the owner of the land, had the place uprooted and levelled and the enclosing earthen fence removed. Except for a slight elevation of surface and the tell-tale verdure, the site of Killoonach church is now undistinguishable from the land surrounding it.

Ballymartin castle stood in the "castle field," on the bounds of Ballinvalla. Nothing remains of it now save some small mounds and traces of the foundations. This castle was occupied by Martin Dormer till his death, at the age of 70, on the 5th May, 1701. He is buried in Rosconnell church. His wife, Joan Purcell, o the Lismain family, died in 1719, aged 66. They were succeeded in Ballymartin by Major Toby or Theobald Purcell, who died in Kilkenny in 1747, leaving by his wife, Alice Tirwhit, three daughters, viz.: Anne, who married the Hon. Edward Butler of Lisdowney, afterwards 9th Viscount Mountgarret; Margaret, wife of Charles Callaghan; and Ellen, wife of Richard Corr, of the city of Kilkenny. The Major and his wife are buried in Rosconnell, but have no monument there. They were the last to dwell in Ballymartin castle.

## Coole.

The *Four Masters*, at the year of the world, 3656, enter "the two battles of Cuil in Argat Ross" (da cath Chuile in Argat Ros). There is still a tradition of a battle fought here long ago, and remembered as Cat na b-punann, or, battle of the sheaves [of arrows]. It was apparently one of the battles recorded by the

*Four Masters.* Cists with urns containing calcined human bones, have been uprooted in the fields at the entrance of Coole bosheen ; several other cists yet remain there undisturbed, covered over by only a few inches of earth. Doubtless they contain the remains of the warriors who met their fate here, in one of the battles fought, at least 3,000 years ago, at "Cuil in Argat Ross."

## Caislean Ua Miadhachain.

*Cushlawn O'Meeachawn* or the castle of the O'Meehans, stood on Ballinalacken hill, to the east of Cromwell's road. Only a heap of stones marks the site. The place is believed to be a favourite resort of the "good people." That it is wild, desolate and fiercely wind-swept there can be no question.

## Byrnesgrove.

Its Irish name is pronounced *Bollanagnawch.* The present name dates only from the early part of the 18th century. Byrnesgrove castle stood to the left, beside the old road from Ballyragget to Castlecomer. Its walls were almost perfect till soon after the year 1820, when they were thrown down and the cellars uprooted. Only a very small fragment of the ancient masonry now remains, being incorporated with the gable of a cabin. Mr. Gregory Byrne is the only occupant of this castle of whom there is any account. He was son of Mr. Charles Byrne of Kilmocar, proprietor of the Byrnesgrove and Kilmocar estate ; and grandson of Sir Gregory Byrne, Bart., of Tymogue, Queen's County. In Dec., 1741, he married the Lady Margaret Bermingham, daughter of Frances, Lord Athenry ,and sister of Thomas, Earl of Louth, and died the 1st of Sept., 1742. His widow died at Dublin, April 16th, 1763. Both rest in one grave in the chancel of Rosconnell church.

The romantic story of Gregory Byrne's marriage with Lady Bermingham, and the melancholy circumstances connected with his early death, form one of the best known traditions of Ballyragget parish.

## Kilminan.

Irish speakers call this parish church *Kill-Finawn* or St. Finian's church ; but this does not in reality differ from the ancient name, which is Kill-Minawn or St. Mo-Finan's church—the *mo* being merely prefixed to St. Finan's name, in the latter case, as a particle expressive of endearment. Of the Saint's history nothing is known with certainty. His feast day, according to Dr. Phelan's *List*

*of Diocesan Patrons*, is Nov. 15th. Nevertheless, the "pattern" of Kilminan was held, not in November, but in August, till its suppression about 1810.

Kilminan church consisted of nave and chancel, the latter of which was, externally, 18 ft. wide and about 21 ft. long, but is now destroyed. The nave is 43 ft. 3 in. long on the outside, and 24 ft. 5 in. wide, the walls being 2 ft. 8 in. thick. Near the middle of the north side-wall is a round-headed doorway 7 ft. 5 in. high and 3 ft. 9 in. wide, the arch being turned with thin, rough stones; there is a similar door opposite it, in the south wall. In the west gable, high up, is a window 5 ft. 3 in. high and 5 in. wide, on the outside; on the inside it splays to a width of 5 ft. and to a height of 10 ft., the top being round and evidently Celtic work. In each side-wall, a couple of yards from the chancel, is a small

KILMINAN CHURCH. NORTH-WEST VIEW.

window somewhat similar in plan to that in the west gable. The chancel arch has been broken down; it was 9 ft. 5½ in. wide at the floor. Not a single piece of cut-stone is to be found in any part of the church. The side-walls are 14 ft. high and well built. The graveyard is now used for interments only by the Brenans of Eden Hall. The monuments all date from the 19th century.

*Tubber-Finawn* or St. Finan's holy well, is about a furlong south-east of the church. It is a fine spring, gushing forth from under an aged ash. Directly beside the well there is a circular enclosure, resembling a rath, 20 yds. in diameter. It is surrounded by a fosse. Here, on the brink of the holy fount, an oratory, or recluse's cell, may have stood in ancient times. Pilgrimages were made at the well, especially by persons afflicted with head-ache, till about 1835.

## Attanagh.

In Irish it is called *Aw-thanna*, which most probably represents Ath-tanaide, *i.e.*, the thin or shallow ford. The ancient parish church, dedicated to St. Bridget, was taken down about 1820 and the present Protestant church of Attanagh built in its place. There is no Catholic monument in the graveyard, nor has there been any Catholic interment here for the last hundred years or more. The following summary of ancient charters dealing with Attanagh, has been extracted from copies of the originals published in the *Register of St. Thomas's Abbey, Dublin*:

(1) Charter of William St. Leger, dating between 1194 and 1224, by which he grants to St. Thomas's Abbey, the church of St. Nicholas of Tulachbroe (that is, Tullaghanbroge, parish of Danesfort) with its tithes, and the church of Attenach with all its appurtenances.[1]

(2) Another charter of William St. Leger, between same dates, by which he granted to same Abbey, six carucates of his land in Rosconin [*i.e.*, Rosconnell], viz., Grenan, with its appurtenances; Athenach, with the appurtenances, and half a carucate of wood; and in Baligennar a carucate of land at the side nearest to the monastery of Athenac: to be held for ever.[2]

(3) In A.D. 1224, Richard Smith granted to St. Thomas's, two carucates of land in Odoch, viz., Grenan, with its appurtenances.[3]

(4) William Marshall, Earl of Pembroke, about 1220, confirmed his beloved Knight, William St. Leger's grant to St. Thomas's, of six carucates of land, viz., the land of Stannach [*recte* Atannach], and one carucate in the wood lying between the great river [*i.e.*, the Nore] and the land of Walter Purcell.[4]

(5) William Marshall re-confirms this grant.[5]

(6) William Marshall, Earl of Pembroke, in 1224, grants St. Thomas's Abbey, all the land William St. Leger gave them in Odoh, near Roskunil.[6]

(7) William Marshall re-confirms same.[7]

Attanagh parish remained impropriate in the Prior and brethren of St. Thomas's Abbey, till the Suppression of the religious houses in the 16th century.

In Attanagh Glebe there is a well bearing the strange name of "Friday Well." The Rev. Mervyn Archdall, author of the *Monasticon Hibernicum*, was Protestant Rector of Attanagh.

[1] Ch. cxlv.
[2] Ch. cxlvi.
[3] Ch. clviii.
[4] Ch. clx.
[5] Ch. cccxcix
[6] Ch. clxi.
[7] Ch. cccc.

## Grenan.

In Irish it is called *Greenawn*, i.e., Grianán, which signifies an ancient royal seat or rath. The modern townland of Grenan, according to the Ordnance Survey Maps, extends from Barnderry Hill, on the north, to the junction of the Nore and Owveg, on the south, that is, about two Irish miles; and has an area of slightly over 1,000 stat. acres. Grenan in the 17th century, however, as appears from the Down Survey Maps, was but a small townland, and lay all around the present Grenan House. This, too, must have been the original Grenan. The ancient Grianan, or rath, from which the name is taken remains no longer, but it is probable that Grenan House occupies its site.

The south end of the present townland of Grenan, containing about 150 acres, was formerly known as Raheenmoyle; also, as Bawnawilling, that is, the field or land of the Mill. The Raheen is a bare round moat, over the Owveg: it has neither fosse nor rampart, and, hence, came to be known as Raheenmoyle, that is, the unfinished or dismantled (*literally*, bare) Raheen, or Moat. Beside the Raheen are the ruins of an ancient mill. This mill is now universally known to those unacquainted with Irish, as Assmills, because it is situated at an *eas* or waterfall in the river Nore. The Irish name of the mill, is *Sdyil-an-assa*, which means the steps of the waterfall.

The rugged, hilly division of Grenan lying partly to the north, but mostly to the south, of Tally-ho Bridge, and containing about 60 acres, is at present called *Cullachalaer*. In documents of the 17th century it appears as Cowlagh, Coultagh and Cooltaghes. North of this is the old townland of *Critnamoona* (Crocht-na mona, Field of the Bog). On the Down Survey Maps, Grenan and Crotonamona, containing 157 ac., are represented as one united townland, shaped like a crescent, with the horns dipping into the Nore on the north and south, and including between them the townland of Cooltaghes.

Barnderry (Barr an Doire, Hill of the Oak Wood), is the northern division of the modern Grenan. There was a "graveyard" here, in the "Graveyard Field," near the top of Barnderry hill, where it looks to the east. It is not quite clear whether it was Pagan or Christian; but the great probability is in favour of the latter, seeing that the place was much used, in living memory, for the interment of unbaptized children. Such children, according to custom, are buried in obsolete graveyards, but only in such graveyards as had been at sometime *consecrated churchyards*. Barnderry graveyard was uprooted and tilled in 1865. There were then no inscribed head-stones there, nor remains of a church.

About 20 perches east of the site of this graveyard, on the slope of the hill,

may be observed three mounds of earth ; two of them are oblong and very large, the third is circular and small. All three are known as "the Giants' Graves."

## Fermoyle.

On an old Map of the Manor of Fermoyle, drawn up in 1748, Fermoyle appears under its Irish form as Fearmaoi na bh-Fiann, or Fermoyle of the Fenians. The local Irish sound of the name is *Fur-wael*, i.e., Fear-maol, the bare, round hill. We have here the remains of an old house, of about the year 1700, which was formerly occupied by the Barringtons. Its last occupant was a Counsellor Duggan, who died, or went to live elsewhere, about 1775. Forty or fifty yards north of this old house, in Mrs. Holland's "Churchfield," stood the castle of Fermoyle, represented as a big square keep, on a Map of Leix drawn up in 1563. Scarcely a stone of it may now be seen over the grassy surface of the green rise on which it stood.

In the same "Churchfield," a hundred yards or so to the north-west of the site of the castle, there were a church and churchyard, both obliterated longer than any one can tell. Some few hundred yards east of the "Churchfield," is "the bare, round hill" of the Fenians, crowned by a rath 100 yds. in diameter. The adjoining townland is called Brandranaveene, or Brandra of the Fenians, in the Down Survey Books. As the Fianna or Fenians appear to have been prominent in this locality, it may not be unreasonable to suppose that the Giants' Graves in Barnderry mark the last resting place of some of those valiant warriors.

## Rath.

The townland of Rath lies along the river Nore, and is the most northerly part of Ballyragget parish. The sites of three dismantled raths are pointed out here. The full name of the townland, as it appears in the Down Survey Books, is Rathkillkeady, or, as it is traditionally remembered, *Rathkilkeedy*, that is, the Rath of the Church of St. Caeti, Coeddi or Caoide.[1] The church was situated on the piece of rising ground over the river, known as "Rath hill," nearly opposite Dunmore House. No remains of walls, nor appearances of graves, mark the spot ; but some large ancient *sceachs* growing there, some irregularities of surface, and the richness of the grass, at once attract notice. Human remains were come upon at the eastern margin of the churchyard area, when a gravel-pit was being opened there in 1870. The tradition of a church and churchyard having been ever in Rath is known to but very few.

[1] See Churchtown, Parish of Castletown.

## Rosconnell.

Rossconnell, called in Irish *Russ-Chunnall*, signifies Conal's Point or Promontory. In the *Ordnance Survey Letter* dealing with this parish, the writer states that, according to the old people, the full Irish name of Rossconnell was Ros-Conall-Ui-Mordha, or Conal O'More's Point. His informants, however, were here certainly in error, as Rossconnell was so called, without the addition of O'More, fully six hundred years before the Ordnance Letters were penned, and very long before Conal appears as a christian name among the O'Mores. At the same time there is no means of identifying the particular Conal from whom Rosconnell has been named. Mr. John Hogan, indeed, suggests that he may have been Connell, one

ROSCONNELL CHURCH.

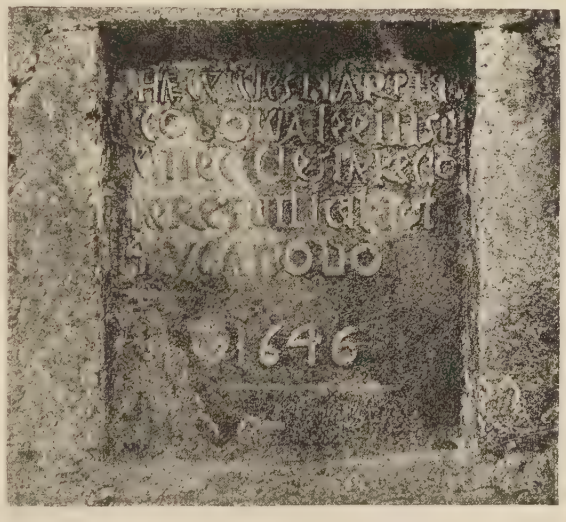
of the seven saintly uncles of St. Kieran of Ossory; but he may have been any other Connell or Conal just as well.

Between 1194 and 1224 William St. Leger granted to the Abbey of St. Thomas's, Dublin, six carucates of his land at Rosconin (Rossconnell), viz., Grenan, &c.[1] In 1224, William Marshall, Earl of Pembroke, confirms to St. Thomas's, all the lands granted thereto in Odoh, near Roskunil, by William St. Leger.[2] In 1230, the Abbot and Convent of St. Thomas's leased to Richard de Rocheford

[1] See p. 107, *supra*.
[2] *Ibid.*

all the land they held, by the gift of William St. Leger, "in honore de Roscunil." [1] The parish of Rossconnell was not, however, appropriated to St. Thomas's. From the *Red Book of Ossory* it appears that its presentation was in the hands of the Bishops of the Diocese.

The parish church of Rossconnell, dedicated to the Assumption of the Blessed Virgin, stands on Conal's Point, a few perches from the Owveg river. It is divided into nave and chancel. The CHANCEL is internally, 38 ft. long and 18½ ft. wide, the walls being 3 ft. thick. The east window, the lower portion of which has been built up with masonry, is gothic, and consists of three narrow, trefoil-headed lights, divided by slender cut-stone mullions; it has a moulding on the outside ending at each side in a much obliterated human or angel's head; overhead, on the inside, there is a fine round arch of cut-stone, the edge being chamfered. Two square-headed windows, each 30 in. by 12, also give light to the chancel from the sides. In the north side wall, near the nave, there is a closed-up door, 6½ ft. high and 4½ ft. wide; it is round-headed on the outside and gothic on the inside. Opposite this, in the south wall, there was another door built up some centuries ago, and a smaller gothic door, 4 ft. 8 in. high and 2 ft. 3½ in. wide, inserted in its place. In the space between the apices of both doors, on the outside, a small slab. 19 in. by 17, has the following rudely wrought, raised-letter inscription:




SLAB IN ROSCONNELL CHURCH.

"Haec ecclesia A R: Ja
cobo Wale eiusd
em ecclesiae Recto
re reedificata est
14 Avg. ano Do
1646."

The chancel is fully four centuries older than the date on this tablet.

The NAVE measures 53 ft. by 19 ft. 8 in. internally, the walls being from

[1] *Register of St. Thomas's Abbey, Dublin*, ch. CLXVI.

3 ft. to 3 ft. 2 in. thick. It belongs to four different periods. The most ancient work comprises the scanty remains of the east gable, and the adjoining parts of the north and south side-walls, viz., 4½ ft. of the former and 37 ft. of the latter; it is cyclopean in character—some of the stones being fully 4 ft. long—and must therefore be assigned to a period long antecedent to the Anglo-Norman invasion. Next in point of antiquity comes the west end of the south side-wall, which is probably co-eval with the chancel. About 10 yds. of the north side-wall, that is, all of it now standing, save the 4½ ft. just mentioned, is 15th century work; it abuts all along the base on the outside; has two cut-stone windows, one broken at top, with dripstone, the other ogee-headed; and shows traces of a door at the west end, after which is a gap 6 yds. long extending to the west gable. The west gable belongs to Father Wale's time; it is divided in two by a breach extending from top to bottom.

In the ancient part of the south wall there is a most interesting round-headed arch, which apparently led into a transept or side chapel. It is 15 ft. 9 in. wide at the ground, 4 ft. 4 in. high to the imposts, and about 7 ft. thence to the apex, that is about 11 ft. high altogether, or within a few inches of the full height of the wall containing it. On the inside the framework is cut stone, chamfered; it is rough on the outside. Ages ago this arch was built up, and a small gothic door inserted in its place. The choir arch has been long destroyed. Its foundations show it to have been 11 ft. wide.

There is a tradition of a great assemblage of ecclesiastics in this church on some memorable occasion long ago. It probably has reference to the solemn dedication of the church, after its restoration, in 1646, while the Catholic Confederate cause was still in the ascendant throughout nearly all Ireland.

In the chancel may be read the following inscriptions:

"Here lyes ye body of Martin Dormer who departed this life May ye 5th, 1701, in ye 70th year of his age. Here lyes ye body of Jone Dormer alias Purcell who departed this life ye 14th of 7ber. 1719 in ye 66th year of her age." [1]

"Here lieth the Body of the Hon. Mrs. Margaret Byrne alias Bermingham, relict of Gregory Byrne of Byrne's Grove, Esq.,; daughter of the Right Hon. Francis Lord Athenry; grand-daughter of the Right Hon. Thomas, Earl of Westmeath; sister of the Right Hon. Thomas, Earl of Louth. She died at Dublin, April XVI, A.D. MDCCLXIII. R.I.P." [2]

The former inscription occurs on an altar-tomb in the north-east corner; the latter on a large horizontal flag lying in the south-east corner.

Among the inscriptions in the nave are:

"Here lyes ye body of Francis Hayden, late of Sampson's Court, who departed the 24th of May 1714, in ye 24th year of his age. Here lyes ye body of Mrs. Rebecka Fitzgerald alias Hayden, daughter

[1] See p. 104, *supra*.
[2] See p. 105, *supra*.

to Mr. William Hayden & Mrs. Catherine Hayden alias Mandeville late of Castletown in ye County of Kilkenny, deceased wife of Mr. Thomas Fitzgerald of Clohogue & sister to ye above Francis Hayden, who departed ys. life ye 28th October, 1729, in ye 54th year of her age."

Mr. William Hayden of Kilmacoliver and Castletown, had, besides Francis and Rebecka, three other children, viz., a son William, and two daughters, of whom one married Simon Osborne of Kilmacoliver, the other married George Reade of Rossenarra.

"Here lies ye body of Mr. John Russel of Bolybeg in ye Queen's County, who died ye 10th of Feby., 1725, aged 73 years."

In the graveyard are many monuments, among them a head stone inscribed:

"This stone has been erected by Walter Walsh in memory of his brother, Rev. James Walsh, who lived for 8 years in the parish of Stradbally, depd. this life June 18th, 1811, aged 58 years. Also his father and mother. R.I.P."

About a quarter of a mile north of Rosconnell is Lady Well, at which a great pattern used formerly to be held on the 15th of August. It is still visited by multitudes of pious pilgrims on the same festival and during its octave.

## Castlemarket.

The present name is a translation of that by which the townland is known to Irish speakers, viz., *Cushlawn-a-vorraga*. The castle stood beside a high moat in a field called "the Kruckawn" or "Old Castle," close to Castlemarket bridge. It formerly belonged to the Earls of Ormond. It was destroyed, together with the adjoining moat, about 1800. On the opposite or right bank of the Owveg there is a field called "the Court House field." The tradition is, that what was once the chief town of Co. Kilkenny, stood on and around the Court House field, and sites of castle and moat.

"Battle Stone Gap," in the upper end of Castlemarket, is the site of an ancient battle, said to have been fought between the O'Brenans and O'Mores. The fight began at the cross-roads, and continued thence to the end of the Academy wall, on the way to Ballinakill. Remains of the slain have been upturned all along this part of the road. In a document of 1561, defining the boundaries of Leix, Battle Stone Gap appears under its Irish form, Barneclohoryg, *i.e.*, Beαrnα-Ċloiċ-Ċomραic, or the Gap of the Stone of the Battle.

There was another battle fought, a little distance from this, at Loughill bridge. The leader on one side was Ceαnn Cuiττ, *i.e.*, the Cat-headed, or the Owl; the leader on the other side was Shawn mcSharoo Purcell. So great was the slaughter in this encounter, that the entrails of the fallen, being borne down the Owveg river,

clogged the wheels, and stopped the working of the mill then in use in Castlemarket. From this circumstance the mill became known as Pudding Mill (in Irish, *Mwillin-na-putthogue*), and, after several hundred years, its present successor continues to be known by the same name.

### Castlemarket Academy.

It was founded by a gentleman named Mr. Jeremiah Brenan, who lived in the Grove of Castlemarket, and belonged to a wealthy and most respectable family. Mr. Brenan at first intended the new foundation for a private residence, but afterwards changed his mind, and, thinking it a good speculation, converted it into an educational establishment. He himself was its sole owner and proprietor. Its management he entrusted to a northern priest, named Dr. James Keelan. There were several lay professors, among them being Messrs. B. S. MacNamara, M.A., and Bernard Sheridan. The first Prospectus of the Castlemarket "Classical, Mercantile, and Mathematical School" appeared in Finn's *Leinster Journal* of Jan. 20th, 1810, and announced that,

"The House, thoroughly fitted up and roomy enough for the accomodation of over 100 boarders, with extensive play-grounds, and all other suitable appendages, stands in the heart of a beautiful and wholesome country. Resident professors in every department are employed, as distinguished for their moral, literary and polite endowments, their attention and experience in teaching, and their exemplary conduct, as the minutest inquiry and liberal salaries could procure.

"The object of our plan embraces the expeditious and satisfactory preparation of youth for admission into the University, the College of Maynooth, the Navy, the Army, the Compting-house, the Revenue, &c., &c.

"Rate of board and general tuition so low as 22 guineas per an. Entrance free for current year. . .

"Day scholars, one guinea per quarter—one ditto entrance.

"It is needless to add that, to the health of our pupils, as well as to their improvment in morals, letters and manners, the exclusive cares of all concerned shall, we pledge ourselves, be unremittingly devoted.

"Drawing, Dancing, Music, Fencing, &c., &c., by the most approved visiting Masters, and on terms proportionally reasonable.

"Castlemarket, Jan. 20th, 1810."

The Prospectus of "Castlemarket Academy, near Ballinakill, under the direction of the Rev. James Keelan," issued in Aug., 1811, announces that:

"Mr. Keelan, according to the terms of his partnership with Mr. Jer. Brenan, being totally exempt from the trouble of attending to the pecuniary concerns of the Establishment, will devote his whole time to the improvement of the pupils in the several branches of literature necessary to qualify them for admission into the University, the Army, the Navy, or the Compting-house.

"The house, upon which Mr. Brenan has lately expended £4,000, stands on an airy, dry, and elevated situation, in a healthy and highly improved country, and is sufficiently spacious for the accomodation of 150 boarders.

"The cheapness of the country, and the advantage of an extensive demesne, enable the proprietors to receive boarders at 30 guineas per annum. Washing included."

The Academy, founded and equipped at such a heavy outlay, prospered for a time, but was destined to a speedy collapse. Mr. Brenan, after some years, fell into debt, and, being unable to meet his demands, a seizure was made on all his belongings. The school was, in consequence, closed, and was never afterwards utilized for educational purposes. This was about 1820.

The Academy is described by those who remember it, as a very large house, three or four storeys high, with a wing at each end. It was taken down several years ago

## Loughill.

Loughill, in Irish Leaṁ-coill, signifies the Elm Wood. The Irish pronunciation of the name is *Loch-ill* (*ll* slender).

In the *Martyrology of Donegal*, we find :

Jan. 13. "Mochonna, Bishop of Loughill" (Mochonna, epscob, ó Lemhchoill).

April 22. "Cuilleann, Bishop of Loughill" (Cuilleann, epscop., Lemchoille).

Oct. 25. "Duthracht of Loughill" (Duthracht, ó Lemchoill). "She may be the same as Durach, daughter of Enna, son of Corbmac, who is of the race of Colla-da-Chrioch."

Nov. 16. "Fionntain, of Loughill." (Fionntain, Lemchoille).

Dec. 19. "Aedh of Loughill" (Aedh, Lemchoille).

The *Martyrology of Tallaght* has :

Jan. 13. "Moconnae, Epus. Lemchaille."

Ap. 22. "Esp. Culen il Lemchaill."

Oct. 25. "Duthrucht, Lemchaille."

Though there are other Loughills in Ireland, still taking into account the importance of Loughill in Ossory, as an ancient religious centre, it is most likely that it is to it, and not to them, must be assigned all the above references.

The *Calendar of Cashel*, at Feb. 21st, enters the festival of St. Fintan Corach of Lowhill in Ui-Duach. This Lowhill is certainly the Loughill of which we treat here.

Loughill Parish Church.—According to Bishop Phelan's *List of Ossory Patrons*, this church was dedicated to SS. Simon and Jude, Apostles, (Oct. 28). On the Ordnance Map it is called "St. Chadden's Church," but on what authority it is so named the present writer is unable to say. St. Jude was also called Thaddeus, and perhaps "Chadden's" is a mis-print for Thaddeus. Some of the old people say that the Irish name of the church is *Thomple-a-mooin ;* others call it *Thomple-Meehils* or *Thomple-Meeals*. Both these names may have had their origin in the existence here, in ancient times, of two distinct churches, viz. the parish church, and the church of the monastery or nunnery.

The parish church, now in ruins, was 57 ft. long, externally, and 26½ ft. wide, the walls being 3½ ft. thick and not very well built. The side walls are 12 ft. high and the gable about 22 ft. There was no division into nave and chancel. The west gable, half the south wall adjoining it, and the east and west ends of the north wall are missing. In the centre of the east gable is a window, or rather loop, about 11 ft. high; the external framework is slightly broken at the top and sides, but when uninjured the loop was but 4 or 5 in. wide from top to bottom; on the inside it splays to a width of 5 ft. 11 in., and ends at the top in a round arch unmistakably Celtic. In the south side-wall about 12 ft. from the east gable is another narrow loop, about 4 in. wide on the outside and splaying to a width of 5 ft. 3½ in. on the inside; it is broken at the top. There is not a single piece of limestone, or of cut or chiselled stone in the entire building, the only stone used being greenstone. The graveyard, long unused, has only rough, uninscribed headstones.

EAST WINDOW OF LOUGHILL CHURCH. VIEW FROM INSIDE.

The parish and church of Loughill were appropriated to the Abbey of Abbeyleix some time after the foundation of the latter for Cistercian monks, by Cucogrich O'More, chief of Leix, in 1183. On the 8th Feb., 1552, Mathew Kyng, gent., had a lease from the King, "of the rectories of the town of the Abbaye of Leise and Leawhill in Leise [*sic*], parcel of the possessions of the late abbey, called the Abbaye of Leise. To hold for 21 years, at a rent of £10. Reserving to the lord deputy power to take the tithe corn of Leawhill for the use of the forces in Leyse, the value to be deducted from the rent."[1] Though thus belonging to the Abbey of Abbeyleix, Loughill remained an Ossory parish, and as Lawhull, is mentioned as such among the Rectories in the "Deanery of Odogh" about the year 1312.

[1] *Fiants*, Ed. VI.

LOUGHILL MONASTERY—It stood about 150 yards to the south or south-east of the church, in the same field, to the west of Warren's old house. Not a vestige of it now remains, except some hillocks and mounds. Archdall, in his *Monasticon*, refers to it as follows :—

"Leamchuill on the borders of Leix and Hyduach. St. Fintan Corach was Abbot here towards the close of the 6th century ; by some writers he is said to have been interred here, and from others we learn that Cluain-ednach or Clonfert-Brendan was the place of his sepulture [1]. St. Mochonna was Abbot or Bishop here, but at what time is unknown." [2]

LOUGHILL NUNNERY.—It was 70 or 80 yards to the west of the church, in the hollow between Loughill stream and Cromwell's Road. Its site occupied the centre of a long, narrow strip of land, ¾ an acre in extent, bounded on the east and north by the river's deep bed, while on the west it was cut off from the mainland by an artificial trench now nearly filled up. The space thus enclosed is very low-lying, so much so that the view from it, in any direction, cannot extend beyond a few hundred yards. Many remains of the "Nunnery" walls and foundations, also mounds, &c., are still to be seen here. A part of a stone and mortar wall, like a gable, stands on the brink of the fosse, at the west side ; it is 2½ ft. thick, 9 ft. high, and about the same in length, and looks far less ancient than the masonry of the parish church. About 40 yards from the ruins of the Nunnery, to the north, and within the enclosure, are the remains of a small circular building, perhaps an Anchorite's cell.

It is the common tradition of the neighbourhood that this Nunnery was destroyed by some wicked band who slaughtered all its pious inmates except one who succeeded in making her escape.

There is no holy well around Loughill, nor is there any well bearing an Irish name

## CHAPELS SINCE THE REFORMATION.

BALLYRAGGET.—During the penal times, Mass was said in Oldtown, at a place called in English, Sermon Hill, and in Irish, *Kruckawn-an-Eye-shing*, *i.e.*, the hill of the Mass. The living rock that served for an altar still remains undisturbed in Mrs. Stapleton's haggard. Mass was also celebrated in the south-eastern turret on the courtyard wall of Ballyragget castle, the turret sheltering the priest and altar, while the people knelt around outside.

The site of the present parish church appears to have been occupied by its predecessors for a very long time. There was a chapel here early in the 18th

[1] Act. S.S. p. 385
[2] *Tr. Th.* p. 178.

century. In 1774 it was replaced by another, built at his own expense, by Mr. Robert Butler, who also built the house till lately occupied by the Parish Priests. When Mr. Butler was building the chapel he was asked if he would reserve any part of it for himself. His answer was that he would not; that there were no reserved places in Heaven. This chapel continued in use till about 1844, when it was accidentally burned down. A fragment of the slab set up by Mr. Butler to commemorate its erection, has been inserted, for safety, in a wall in the chapel-yard; it preserves the following portion of the inscription:

"d by Robert Butler of
the Honble. Ann Bellew
1774."

The present church was begun, in 1842, by Father Foran, who, however, died towards the close of the following year, before even the walls of the building had been completed. The work was continued by his successor, Father Andrew Phelan, who finished the walls and roofed them in. The decoration of the interior was reserved for Father Walsh, P.P., who ceiled the roof, at a cost of £700; erected the three altars at a cost of £495; boarded the floor; and provided the pews; he also added the sacristy. The lower entrance steps are the work of Father M'Grath, in whose time also the stained glass windows over the high altar were presented by Dr. Joseph Cullenan, in memory of his deceased friends. Canon Barry has effected very many improvements in and around the church and has, moreover, erected the new parochial house, one of the finest of its class in the Diocese.

The founder is commemorated thus, on two slabs over the front entrance door of the church:

| | |
|---|---|
| Revd. | A.D. |
| J. Foran, | 1842 |
| P.P. | |

Ballyouskill.—The oldest chapel in this district, stood in a pit, at Richard Moylan's house, in Ballyouskill, on the bounds of Castlemarket. The pit was called *Closhavoantheen*, or the Bog-Pit, and the chapel was hence known as Closhavoantheen chapel. Before being utilized for the erection of a chapel, the pit had probably long served as the open-air Mass-station of this part of the parish.

About 1750 this chapel was replaced by a thatched chapel which stood in Earlsgarden (*Gorrhaneerla*), about 20 perches north of the present chapel and about the same distance west of the public road. In memory of its predecessor it was called *Closh* chapel. It continued in use till 1822.

The foundation of the present chapel was dug on Ash Wednesday, 1822, and the building was far advanced when the P.P., Father E. Walsh, was translated to Castlecomer, in the following July. The work was completed by his successor, Father Delany, soon after. Though situated in the townland of Earlsgarden, this chapel has been always known as the Chapel of Ballyouskill.

### Inscriptions on Sacred Vessels in Ballyragget Church.

The Monstrance :

"The gift of Wilm. Purcell of Ballyraggett to sd. Parish 1752. Pray for ye giver."

Chalice :

"The gift of Robert Butler Esq., to the Chappel of Ballyragget. 1770."

### Parish Priests.

Rev. Donnell O'Gaffney was in charge of the parish in 1604, 1608 and 1610. His name appears in the Government lists as "Donnell O'Gonney," "Daniel O'Enney" and "Donyll Gaffney." The Irish pronunciation of Gaffney is *O'Gooina,* from which "O'Gonney" is evidently formed.

Rev. James Wale was Catholic Rector of Rosconnell, and most probably of all Ballyragget parish, in 1646, when he repaired Rosconnell church.[1]

Very Rev. Philip Purcell was Rector of Rosconnell and Prebendary of Mayne in August 1669.[2] He was certainly P.P. of Ballyragget, as well as of Rosconnell, for the Rev. James Kavanagh, P.P., St. Canice's, by his will, dated Sept. 24th, 1682, "named and appointed his well beloved friend fa. Phillip Purcell of Ballaragget, clerk, executor of his last will and testament." He died in, or immediately before, 1698.

Rev. Edmund Fitzgerald was born in 1659, and was ordained at Paris in 1686. He is mentioned as P.P., Ballyragget, Sept. 9th, 1698.[3] In 1704 he resided at Ballyragget and was P.P. of Ballyragget, Rosconnell, Mayne and Coolcraheen. At the same date Father John Cassin and Father Richard Grace were returned as P.Ps. respectively of Attanagh and Kilmocar ;[4] but the likelihood is that they were Father Fitzgerald's Curates, and that they styled themselves P.Ps. only to satisfy the requirements of the Act for the Registration of the Popish Clergy, passed in 1703. Father Grace was afterwards P.P., Lisdowney. Father

[1] See p. 111, *supra.*
[2] See Vol. I., p. 118
[3] See p. 85, *supra.*
[4] See Vol. I., pp. 137-138

Cassin, who was 70 years in 1704, must have died soon after this date. Father Fitzgerald was still living on the 12th Sept., 1712.

Very Rev. Edmund Kavanagh became P.P., Ballyragget about 1729. He was P.P., March 5th, 1729, as appears from the following clause in the will of Mr. Edward Murphy, made at this date :—

"Item. I leave and bequeath unto Edmond Kavenagh, Parish Priest of Ballyragget, the sum of one pound strl., and further I leave and bequeath unto Christopher Asboll of Connohy, in the County of Kilkenny, priest, the sum of ten shillings sterl."

Sprung from the royal line of Leinster, Father Kavanagh was born in 1685, either in Co. Carlow, the home of his ancestors, or in Galmoy, where his immediate relatives had settled down. He made his studies on the Continent, and after some years on the mission in Ossory, was appointed to the pastoral charge of Galmoy and Johnstown, about 1716. About 1729 he was translated to Ballyragget, and here he laboured till his death. He was Archdeacon and Vicar-General of Ossory in 1748. Towards the close of the same year the clergy of the Diocese presented a petition to the Holy See, praying that he or Father Patrick Murphy, P.P., Ballyhale, might be appointed their Bishop. Before the petition could reach Rome, however, Dr. James Dunne had been already appointed to the See of Ossory. In 1751 he resigned his dignity of Archdeacon. He died at his house in Moat, Aug. 2nd, 1761, aged 76 years, and is buried in Donoughmore.[1]

Father Kavanagh was a truly apostolic man, "a great priest, who in his day pleased God and was found just." He was one of the most respected priests of his time, respected alike by his superiors, who raised him to the Vicar Generalship of the Diocese the highest dignity in their gift, and by his brethren in the ministry who would have had him for their Bishop if they could. He was, moreover, idolised by his flock who regarded him as a saint, and handed down his name and memory, as a precious inheritance, to their descendants. Even still, after a century and a half, his name is a household word with the young and old, in all Ballyragget parish : and many generations must yet come and go before his memory disappears.

In the *Proceedings of the Kilkenny Archaeol. Society*, July, 1856, there is an exquisite Irish Elegy on the death of Father Kavanagh, by his friend and relative, Rev. James Lalor, P.P., Templeorum. The following extracts are taken from O'Donovan's translation of same :—

. . . . . .

"A steady pillar of the church has died,
"The father of the poor, who relieved their distress,
"Who generously gave them food and raiment,
"Who comforted them from day to day,

[1] See p. 84 *supra*.

"Who inspired the weak and sick with holy courage,
"Who afforded a cure for the aches of his flock,
"Who instructed men in the ways of salvation,
"Who restored health by the grace of Christ,
"To every wretch disturbed by the evil spirit,
"Who gave instruction to the mad and wicked,
"Who gave knowledge to the young and old
"And conducted them to Christ's blessed mansion.

. . . . . .

"He was the scourge of sinners, the friend of just men;
"Who in the Lord's vineyard laboriously toiled,
"Not to luxuriate in grapes or drink of wines
"But silently alone to pray in secret.
"His pastime was fasting and mortification,
"And, when he got money, he never hoarded it,
"But liberally distributed it among the poor of God.

. . . . . .

"Seventeen hundred years and sixty-four [*recte* sixty one],
"Had rolled from time into the sea eternal,
"Since Christ was born of bright Mary, to redeem us,
"When the good priest Edmond closed his days;
"And it is but right to mark the very day
"On which his pulse had stopped its beat,—
"Seven moons had waved in that same year,
"And two days besides.

EPITAPH.

"Alas! the tongue which sweetly delivered Christ's doctrines,
"Is now without the power of utterance, though once so fluent;
"And the white hand which distributed the Sacrament,
"Is stretched without the power of motion by his side, alas!

"What is to us a cause of woe, which fairy music strains cannot relieve,
"Is not that the birds have lost their songs and notes,
"Nor that the Moat has lost its wonted beauty,
"But that good Father Edmond, from his flock, now rests beneath the sod!"

Among Father Kavanagh's relatives on the mission in Ossory were his grand-nephews, Rev. Charles Kavanagh, P.P., Ballyhale and Rev. Edmond Kavanagh, P.P., Danesfort, and *their* grandnephew, Rev. Charles Kavanagh, late C.C., St. Mary's, and now pastor, Annandale, St. Paul, Minn. U. S. America.

REV. JAMES DOWLING.—Some months after Father Kavanagh's death, Dr. Burke, the Bishop, dismembered the parish, assigning the district of Ballyouskill to the Rev. William Shee, P.P. of Durrow, and constituting the remainder a district parish with the Rev. James Dowling as P.P. [1]

To this arrangement Mr. Robert Butler, of Ballyragget, objected, as infringing on a right of presentation to the parish, which he claimed to have inherited from his ancestors. The Bishop refused to acknowledge any *jus patronatus* in the

[1] See Vol. I., p. 172.

Butler family, and his decision was upheld, on appeal by Mr. Butler to the Archbishop of Dublin.[1]

Father Dowling had been C.C., Ballyragget for the twelve years preceding his appointment thereto, as P.P., in 1762. By his will, dated from "Moate," Aug. 29th, 1772, and proved Oct. 9th following, he leaves small bequests to his brothers, Edmund and Thomas, and sister, Mary Bolger, all whom he desires to live amicably together; he also leaves bequests to his niece, Catherine, daughter of his brother Edmund, and to his sister, Catherine Costelloe, Chapplemill, (part of Troyswood,[2] Kilkenny. The will is witnessed by James Cullenan and Michael Dempsy. Father Dowling died Sept. 22nd, 1772, and is buried in Donoughmore, beside his predecessor.

As to the district of Ballyouskill, in the meantime, FATHER WILLIAM SHEE held it in charge for about two years, and then resigned it into the Bishop's hands, finding his old parish of Durrow quite large enough for the exercise of his zeal. Dr. Burke then erected Ballyouskill into a separate and independent parish, and appointed the REV. DR. STEPHEN LOWER, P.P. thereof, on the 4th May, 1764. After two and a half years, Dr. Lower was translated to Slieverue and Glenmore, Nov. 16th, 1764. The next priest in charge of Ballyouskill was the REV. THOMAS QUIRKE. He must have been only Adm. of the parish (though styled P.P. in the inscription on his monument in Freshford), as his appointment as P.P. is not to be found in the *Diocesan Register*. He died in Kilkenny city, Sept. 21st, 1782, as appears from an entry by Dr. Troy, in the *Diocesan Register*:—"R.D. Thomas Quirke denatus Kilkenniae die 21 Sepris, 1782. Sepultus in Coemeterio de Freshford." For the inscription on his monument, see "Parish of Freshford."

VERY REV. ALEXANDER CAHILL was born in Thornback, near Three Castles, in 1732; studied in Belgium, and was ordained at Ballyragget, by Dr. James Butler, Archbishop of Cashel in 1758. He was C.C. Freshford in 1770. He became P.P. of Ballyragget, Dec. 8th, 1772; was promoted to the Canonry of Mayne, April 13th, 1785; and was further promoted to the Treasurership of the Diocese on the 12th June, 1786. He incurred very great odium by his connection with the anti-Whiteboy league.[2] He died suddenly on the Donoughmore road, about 200 yards south of Mr. John Kelly's house, as he was returning from Knockroe to Ballyragget, about 9 o'clock on the night of Feb. 4th, 1796. He rests in the Cullenan burial place, beside the south wall of Donoughmore church, but no monument has been inscribed to his memory.

RIGHT REV. JAMES LANIGAN, D.D.—After Father Cahill's decease, Bally-

[1] See Vol. I., p. 168
[2] See p. 90, *supra*.

ragget became a mensal parish, by Decree of the Propaganda, dated April 30th, 1796. Dr. Lanigan, the Bishop of the Diocese, then became its P.P. During the remainder of his episcopate, and the long interregnum that followed, the Administrators of the parish were :—

Rev. James Gorman from 1796 to April or May, 1801.[1]

Rev. Michael Butler from 1801 to 1808.[2]

Rev. Jeremiah Hosey from 1808 to 1812.

Rev. Nicholas Carroll from 1812 to Feb. 18th, 1816.[3]

Rev. Thomas Quinlan became P.P. in 1815, and died Nov. 10th, 1816.[4]

Very Rev. Patrick McGrath, next P.P., was translated to Templeorum, on the 10th August, 1817.

Rev. Edward Walsh, next P.P., was translated to Castlecomer, in May or June, 1822.

Rev. John Delany was born at Cappalinnan, Rathdowney, in June, 1767. After his ordination about 1798, he was C.C., Ballyragget, for some years ; of Durrow, at least on the 17th March, 1811 ; and subsequently of Rathdowney, for several years. He was appointed P.P. Castlecomer, early in 1817, and was translated thence to Ballyragget, in May or June, 1822. He was a wit of a high order, and a zealous priest withal. Towards the end of 1831 he went to London to undergo an operation, and he died there on the 22nd Nov. of that same year. He is buried in London, in what was then known as St. Mary's Catholic Churchyard.

Rev. Jeremiah Hosey.—Some months after Father Delany's death Conahy was separated from Ballyragget, and made a separate parish. Father Hosey was then appointed P.P. of Ballyragget, and the Rev. Pierce Marum, P.P. of Conahy. Father Hosey was born at the castle of Ballygihin, Aghaboe, and was ordained about 1802. He was professor in the old Academy in 1803, and in the same year was sent to Ballyragget, where he served as C.C. till 1808, and was Adm. till 1812. His next mission was Lisdowney, whence he was promoted to the pastoral charge of Durrow, April 17th, 1824. He was translated to Ballyragget in May, 1832, and he died here April 26th, 1839, aged 64 years. He rests in Ballyragget chapel.

Rev. John Foran was born in Castlebanney, Ballyhale ; studied in the Maudlin Street College, where he began Logic, Sept., 1812, and Theology, Sept., 1813, and afterwards in Birchfield ; and was ordained in 1817. He was C.C. of St. John's and other parishes, and lastly of Tullaroan till May or June, 1839, when

[1] See "Parish of St. Canice's."
[2] See "Parish of Rosbercon."
[3] See "Parish of Mooncoin."
[4] See Vol. i., pp. 270 71.

he was collated to Ballyragget. He commenced the erection of the present parish chapel in 1842, and had proceeded far with the work, when he fell dead quite suddenly, in the chapel yard, on the 4th Dec., 1843, at the age of 58. He is buried in the parish chapel.

Rev. Andrew Phelan was born in Loon, Castlecomer, was nephew of Rev. Andrew Phelan, P.P., Castlecomer, and was descended from a family seated at Maudlin, Conahy, for several generations. He began philosophy in the Maudlin Street College, in Sept., 1811, and Theology in Sept., 1812. Having finished his ecclesiastical course in Birchfield, and received the holy order of priesthood, he was C.C. St. John's (1817-21), Gowran (1821-34), and Thomastown from 1834 to June 13th, 1839 when he became P.P., Castletown. In February, 1840, he was translated to Ballyragget, where he died Nov. 3rd, 1854, aged about 65 years He is buried in Ballyragget chapel, in the nave, at the Gospel side, near the centre, and within a couple of yards of the Communion rails. He has no monument.

Rev. Patrick Dunne, the next P.P., was translated to Danesfort, in Summer, 1857.

Rev. John Maher.—This saintly pastor was born in Kilmacar, Conahy, in 1803, He began Logic in Birchfield in Sept., 1831, and after his ordination about 1837, was C.C., Lisdowney, Urlingford, &c., till he was appointed P.P., Ballyragget, after Father Dunne's translation, in 1857. He died after a few hours illness on the 20th January, 1865, and is buried in the parish chapel.

Very Rev. Thomas Walsh was born in Smithstown, Mullinavat, on the feast of St. Thomas the Apostle, Dec. 21st, 1814. He studied Classics in Carrick-on-Suir and Burrell's Hall, and commenced Logic in St. Kieran's College, in Sept., 1840. He was ordained March 17th, 1847, and having served temporarily in St. Canice's and the Rower, he was C.C., Ballyhale, Durrow, Tompleorum, and lastly of Mooncoin whence he was appointed P.P., Ballyragget, March 6th, 1865. On the 2nd June, 1873, he was promoted to the Treasurership of the Diocesan Chapter. He died after a brief illness, on the 6th January, 1888, and rests in the parish chapel.

Rev. John M'Grath was born in Sheaf-field, Gowran, on Easter Sunday, 1839. He studied classics in St. Kieran's College, read Logic and Theology in Carlow, and was ordained June 15th, 1867. He was C.C., Tullaherin (1867-72), Danesfort (1872-74), and St. Patrick's from 1874 to Oct., 1884, when he was appointed Adm. of that parish. From St. Patrick's he was promoted to Ballyragget, Feb. 11th, 1888. He died suddenly at Mr. John Shea's, in Oldtown, on the 26th July, 1894. He rests in the parish church, in front of the altar rails.

Very Rev. Michael Barry, D.D., present pastor, succeeded

## CHAPTER IV.

### PARISH OF BORRIS-IN-OSSORY.

IT at first consisted of the two districts of Borris-in-Ossory and Knockaroo, cut off from Aghaboe, in Summer, 1855. The townlands of Clononeen, Springfield, Gortavotha and Kyleogue South, and portions of Mundrehid, Caher (*Retrenched*) and Caher (*Custodia*), were added from Camross, later on in the same year. The boundaries of the parish then remained unchanged till May, 1875, when Skirke, or Killismestia, detached from Rathdowney and made a separate parish in 1840, was broken up, and part of it restored to Rathdowney, and the remainder permanently annexed to Borris-in-Ossory.

The parish at present embraces the entire civil parish of Skirke, with portions of those of Aghaboe, Donaghmore, Rathdowney, Rathsaran, Kyledillig and Offerlane. It lies mostly within the Barony of Clandonnagh, but includes also a part of Clarmallagh and a small part of Upperwoods. Its area is about 17,266 statute acres.

#### Borris-in-Ossory.

The earliest reference to Borris-in-Ossory is found in the will of Brian Oge, Lord of Upper Ossory, made in 1581, in which he bequeaths to his Lady the castle or "house of Borreidge." [1] On the 2nd January, 1626-7, Borris and about ninety other townlands in Upper Ossory, wrested from the old proprietors, were granted by Charles I. to his favourite, George Villiers, Duke of Buckingham, and were at the same time erected into a manor to be known as the Manor of Villiers. The stirring events in connection with the siege of Borris castle by the Irish in 1642 have been noticed already.[2]

[1] Vol. i., Introd. p. 84.
[2] *Ibia.*, pp. 97-8.

Under Cromwell's regime the Duke of Buckingham was confirmed in the manor and lands of Villiers. In 1693, a Catholic gentleman named Owen Carroll, who came from the neighbourhood of Seir-Kieran, took a lease of the entire manor from the Duke's representatives, George Rodney Bridges, Esqr., and the Right Hon. Anna Maria, Countess of Shrewsbury, his wife, for 31 years, at a yearly rent of £750; and about 1705, he further took a reversionary lease of same, for 11 years, from the said George Rodney Bridges, Esqr., and John Bridges, his son. Mr. Carroll had been an active supporter of the Jacobite cause, and was, in consequence, outlawed by the Williamites, on the 11th of May, 1691, under the description of "Eugene Carroll, of Kilmaine, Queen's [*recte* King's] County, Esquire;" but he must have, soon afterwards, received a Royal pardon.

On becoming tenant of the manor of Villiers he settled down in Borris-in-Ossory, either in Borris castle, or in the central portion of Borris House, which adjoins it. He had one son, Barnaby, his heir; and one daughter, Susannah, wife of Mr. John Grace, of Borris, brother of Mr. Michael Grace, of Gracefield. By his will, dated from Borris-in-Ossory, Dec. 1st, 1722, and proved Nov. 29th, 1723, he directs his remains to "be decently buried in the church of St. Kieran [Seir-Kieran] near my ancestors;" he appoints his "dutifull son, Barnaby," his sole executor, and bequeaths him all his rights, &c., to the manor of Villiers in Ossory, and his right, &c., "to the town and lands of Clonbrone, with their appurtenances, set by me to David Prichet of Killyan, in the King's County;" he bequeaths £1,000 each to his four grand-children, Owen, Oliver, Elizabeth and Eleanor Grace, both whose parents were then deceased; he leaves his nephew Daniel Carroll £200; and lastly he leaves £20 "to be disposed of in charitable uses," and five guineas to [Father] "John Cassin of Borris aforesd., gent., to furnish him with mourning."

Barnaby, his "dutifull son," is well remembered in the traditions of Upper Ossory. Owing to the penal laws, which pressed so heavily on his humbler co-religionists, but which had special terrors for Catholics of wealth and position, he had to practise his religion with the greatest possible secrecy. For a time he succeeded in doing so, without detection, though his movements were closely watched by those who expected to reap benefit from his downfall. He was at length betrayed by one of his own maid-servants, in reality a spy, who had entered his employment solely for that purpose. One Sunday morning she saw him, through the key-hole, in his parlour attending at Mass and receiving Holy Communion. She forthwith reported her discovery to the proper quarter; and Barnaby Carroll's doom was sealed. His cattle and sheep and all his belongings, throughout the whole manor of Villiers, were seized and sequestered, and he himself had to consult for his safety by a hasty flight. Bearing with them what gold they possessed,

a considerable amount, he and his lately-wedded wife made their way to France, whence they never returned.

Only the shattered first storey, and fragments of the second storey of Borris castle remain. The walls are now 25 or 30 ft. high, but, when entire, they were probably more than double this height ; they are all built of rough, unhewn stones, even the quoins being untouched with a chisel. All the doors, windows and loops are destroyed. The ground storey is, internally, about 40 ft. from north to south, and about 25 ft. from east to west ; it is divided, longitudinally, in the centre by

RUINS OF BORRIS-IN-OSSORY CASTLE.

a wall, now nearly destroyed, from which sprang two lofty parallel arches of stone, running the whole length of the building and supporting the second storey. In the north wall, near the north-east corner, was the entrance door ; it led, in front, into the eastern division of the ground floor, and, on the left, to a long, straight stairway, in the thickness of the east wall, by means of which the second storey is reached. The south wall is but 5 ft. thick ; the east wall, containing the stairway, is 7 ft. thick. Probably this castle dates from the 15th century or even earlier.

Fitzpatrick, its owner and occupant, is traditionally said to have been a cruel, stern man.

Beside the castle is the very large, lofty mansion called Borris House. It consists of a centre and two wings. The centre is the original house, and was at first thatched and much lower than it is at present. It is not quite certain whether it was here or in the castle that the Carrolls lived. When Barnaby Carroll's faith brought him under the ban of the penal laws, about 1730, three vultures named Richard Despard, William Carden, and Walter Stephens, swooped down on his ample substance to seize and devour it. Stephens, or Squire Stephens, as he was afterwards called, took possession of the evicted papist's home in Borris: Carden found Lismore more suited to his tastes: Despard's share in the plunder is unknown. Stephens, for some time at least before his death, resided in the old part of Borris House. He was succeeded by a friend of his named William Smith, who raised the old House and added one of the wings. Smith, at his death, left his property to one King who had to adopt the name of Smith, and thus became King-Smith; he added the second wing. Since King-Smith's time, about 1795, Borris House has been occupied by a great many different tenants.

About 1850 the Duke of Buckingham sold out his estates in Upper Ossory. At the sale, a Dr. Carroll, of Dublin, no relative, however, of Owen and Barnaby, purchased the Borris Castle Farm, 347 Irish acres, and 50 other acres in its vicinity. The property has descended to his son, the present owner.

Borris House is built over the foundations of a demolished portion of Borris castle or of another castle adjoining it. Underneath the House are ancient cellars, still intact and utilized as store rooms.

Rillig.—About 100 yds. south-east of the castle, at the south side of the Dublin road, stood the Castle chapel. Its walls were removed a century ago or more, to build Borris mill, and it is said that in consequence the mill has brought ill luck to all who have worked it ever since. Only slight traces of the chapel appear, but still quite enough to mark its site distinctly. They show it to have stood east and west, and to have been 45 ft. long and 21 ft. wide. There is no fence enclosing it, and no trace of a churchyard; unbaptized children are, however, buried here. It is called "the Rillig," *i.e.*, Reilig, or the graveyard.

The "Priest's Garden" is about 200 yds. east of the Rillig, and 300 yds. east of the castle; it measured 4 or 5 acres, but its fences are levelled, and it is now divided by the Dublin road, part being in the Rillig field, and part in the Castle lawn. There can be but very little doubt that the priest from whom it was named and whose name is forgotten, was Dr. John Cassin, P.P., Upperwoods and Aghaboe, and that the house in which he dwelt in his old age, and in which he closed his last day, must have stood on this very spot.

The Down Survey Maps of 1657 show a cluster of several large houses, on and around the site of Borris castle, from which it appears that even then there was a village of some kind here. "This place," says Lewis, "was formerly of some importance; being bounded on the north by the river Nore, and encompassed on every other side by bogs, it formed the great pass to Munster."

Ancient Road.—The mail coach road from Dublin to Limerick passes through the one long street of which Borris consists. A little over a hundred years ago the old road, instead of running as at present, came on from Roscrea, through *Ballaghmore* (Ossory), to the old bridge of Munniamore and thence over the Nore bridge to the west end of Borris town; it then turned on to the left, between the town and the Nore, and thence by the north side of Derrin castle to Cashel, where part of it is still untouched between Cashel graveyard and the Brandybush Fort; and thence it continued to Rushall, Castletown, Mountrath, &c. This appears to have been the original course of the ancient Pass from Tara to Munster referred to in Gaelic records as "Bealach mor in Osraidhe" (the Great Pass of Ossory), "Slighe-Dala" (Dala's Road), and "Bealach mor Muighe Dala mheic Umoir" (the Great Pass of the Plain of Dala, son of Umor).

According to O'Donovan, the Irish form of the word Borris is Buirgeas, which word means burgage land. Burgage is described as "a tenure in soccage proper to cities and towns, whereby lands or tenements are held of the King or other lord for a certain yearly rent." [1] Irish speakers in County Kilkenny call Borris-in-Ossory "*Burras-mooar-Usseree*" (Burras-mor-Osraidhe), or Borris-more-in-Ossory. There are a Borrismore in Urlingford parish, and a Borrismore and a Borrisbeg in the parish of Conahy, near Three Castles Bridge. In Kilkenny, the Irish speakers call Borris, in Co. Carlow, *Burrasodhronc* (Borris in Ui-Drone), and Borrisoleigh they call *Burrasolheeach* (Borris in the territory of the Ui-Luighdheach).

Derrin Castle, now a ruin, was a large three-storeyed house of the early part of the 17th century. The side-walls of the top storey have been taken down. The gables at each end are surmounted by diamond-shaped chimney-stacks. Its last occupant is traditionally said to have been Dorothy Hedges, who lies buried at Aghaboe since 1675.[2] Extensive traces of foundations appear all around the castle. Derrin most probably represents Doirin (a little oak-grove), a common townland name generally met with under the form *Derreen*.

## Knockseerach.

The church of Knockseerach stood on the summit of a bare, rocky hill, 615 ft. over the sea level, and taking in a truly magnificent view of the Queen's County,

[1] Nuttall's *Dictionary*.
[2] See p. 46, above.

Tipperary and Kilkenny. The south and west walls are entirely uprooted; the north side-wall is 18 in. high all along. The east gable, which just appears over the surface, was cut through in the centre, with a view to the construction of a burial vault, in 1897. The cavity thus formed shows that the foundations and floor of the church are fully 4 ft. beneath the present surface; that the east gable is 3 ft. 2 in. thick, and built of stone and lime mortar or grouting; and that part of the ancient altar, 3 ft. thick, and built of stone and clay mortar, still remains up against it (that is, the east gable) on the inside.

The external width of the building is 25 ft. The entire length is 50 ft., but of this only 38 ft. of the east end can be called the church proper, a strong, thick wall having cut off 12 ft. of the west end, apparently for a presbytery. This church is of the hoariest antiquity, and its erection is locally attributed to its patron saint himself, viz., St. Kieran of Ossory.

Knockseerach graveyard is all a sheet of rock, without as much as a single inch of earth to cover it. The graves have to be quarried, and then, having received their tenants, are filled up with rocks, not even a *scraugh* being available to lay over the top. Nevertheless it was, till recently, a favourite place of sepulture, and corpses have been known to have been carried here for interment from very long distances. There are about a dozen inscribed monuments, the oldest of which dates from about 1750. The graveyard was enclosed with a good wall about 20 years ago.

There is a "St. Kieran's Bush," a hawthorn, in the north-west corner of the burial ground. "St. Kieran's Well" is three or four hundred yards to the north, in the townland of Derryvorragan: it is a holy well, and was formerly frequented on the 5th of March. Four or five hundred yards north-west of the well, there is a rock on which St. Kieran is said to have left the impression of his two knees as he knelt there in prayer.

During the penal times, in the early part of the 18th century, Mass used to be said in the Black Quarry, immediately outside Knockseerach graveyard wall, to the south west.

## Kylebeg and Kilcotton.

The townland of Kylebeg derives its name from a church that stood here many centuries ago. The site, known to but very few, is in "the old churchyard," in Mr. Bennett's "old meadow," about 20 perches north of the townland of Carhooreagh and adjoining a field in Kylebeg called "the ferny hill." There is no trace whatever of the church; and the churchyard has nothing to distinguish it from

the surrounding land save a slight unevenness of surface, an aged hawthorn, and some remains of a trench or fosse.

Kilcotton represents the Irish Cill-Catain, that is, the Church of St. Catan or Caddan. The *Martyrology of Donegal* commemorates a St. Catan on Feb. 1st, and another saint of the same name on Dec. 12th. There is no church-site in Kilcotton, nor is there any tradition that such was ever here. From this it may be safely concluded that Kylebeg and Kilcotton, which adjoin, are but sub-divisions of one and the same original townland, and that the church of Kylebeg was the ancient church dedicated to St. Catan.

## Lismore.

The Church of Lismore (the great *Lios* or fort) is 46 ft. 9 in. long, internally, by 22 ft. 4 in. wide, and had no division into nave and chancel. Part of the east gable has fallen, bringing with it most of the east window, which, judging from what remains, was a few feet high and very narrow. The north side-wall is gone to the foundation. The eastern half of the south side-wall is very much damaged; the western half stands to its original height, about 9 ft., is 34 in. thick, and is excellently preserved. The west gable is 27½ ft. wide and 32 in. thick. The entrance door is in this gable, but, strange to say, not in the centre of the wall, being 4½ ft. nearer to the north than to the south end. It is round-headed, inside and outside, the arch being turned with thin, small flags laid on end; it is 5½ ft. high; one of the sides is broken away, but the remaining side shows a decided incline after the usual fashion of Celtic doors. As far as it is now possible to form an estimate, the original width of the door, at the ground, must have been 3 ft. 3 in., and at the turning of the arch 3 ft. 1 in. In the centre of the same west gable, high up, there is a small, very narrow window, flat at top, and splaying internally; its sides are broken and its dimensions, consequently, cannot be taken.

The east gable and the adjoining half of the south-side-wall, batter to a height of three feet, are built of stones of ordinary size, and present no appearance of very high antiquity. The remaining half of the south side-wall, and the west gable, rise perpendicularly from their foundations, are built of very small, thin flags and hardest grouting, and, taken in connection with the inclined entrance door, must be assigned to a date anterior, perhaps by some centuries, to the Norman Invasion.

This church was dedicated to St. Canice and hence was known as *Kilkennybeg* that is, the Little Church of St. Canice—in contradistinction, no doubt, to the Saint's more important churches at Aghaboe and Kilkenny. The name Kilkennybeg still remains attached to the field adjoining the church on the south, and separated

from it only by a modern fence; the field itself in which the church is situated is sometimes called "the Lawn," and sometimes "the Church Field."

The only inscribed monuments in the graveyard are two or three altar-tombs of the middle of the 18th century.

Lismore House, a large mansion of the Cardens, stood on a green knoll (probably the site of the lios-mor), a little to the north-east of the Church. It was accidentally burned down about 1808, and was soon after razed to the ground. The present ruin called Lismore House, was formerly a stable, and was only fitted up for a dwelling house when the old House was destroyed.

## Grange.

The "castle" or rather castellated house, of Grangemore, is a four-storeyed building of the beginning of the 17th century. The walls are 3 ft. thick; the doors are defended by port-holes; the chimney-stacks are lozenge-shaped. Its ancient proprietors were the Phelans.

## Mundrehid.

The townland of Mundrehid lies in the Barony of Upperwoods and civil parish of Offerlane. Being situated on the north bank of the river Nore, it originally belonged to the territory of Leix, and was not annexed to Ossory till about the 10th century. There was a monastery here in early times. The *Four Masters* record the obits of two of its Abbots, thus:—

"A.D. 600. Died St. Laisren, abbot of Menadroichit." (S. Laisren, i. ab Menadroichit, decc.).

"A.D. 648. Died Maincheni, abbot of Meanadrochit." (Maincheni, abb. Meanadroichit, do ecc.).

The latter abbot was probably identical with St. Mainchen, surnamed the Wise, of the Church of Disert Gallen, parish of Ballinakill, whose feast day is the 2nd of January.[1]

St. Laisren (pronounced *Lĕshărrcn*), also called Laisre, Molaisre, Molaisse and Laserian, the founder of Mundrehid monastery, and, later on, the patron of Mundrehid church, was son of Lughdech, son of Nathi, a descendant, in the sixth degree, of Cathaoir Mor, Ard-Righ of Erin. He must not be confounded with his namesake, the patron of Leighlin Diocese, who was son of Cairrill, a prince of Uladh,

[1] See Canon O'Hanlon's *Lives of the Irish Saints*, Vol. I., pp. 38-9.

and whose festival occurs on the 18th April. The acts of the life of St. Laisren of Mundrehid are not recorded. His feast day is Sept. 16th, on which the *Martyrology of Donegal* commemorates him, thus :

"Laisren of Mena : *i.e.* Mena is the name of a river which is in Laighis ; or it is from a bridge (droichid) which is on that river the place was named, *i.e.* Mena. He was of the race of Cathaoir Mor, Monarch of Erin"

The text of the *Feilire of Aengus* on the same day has :

"The day of Laisren the great of Men."

On this passage the scholiast of Aengus comments thus :

"That is, Mén the name of a river which flows between Dalaradia and Kinel-Owen as they say, and Molaise dwells on its bank. Or, Molaise of Mena-Droichit, *i,e.* Men the name of a river which is in Laighis. Or, Mena-droichit, *i.e.* it is a smooth bridge (*is min droichet*), to wit, a certain congregation of many saints were once at that town for some cause, and a certain robber, one of the inhabitants said, 'smoothly (*min*) have all those come (*doroichet*) to us' ; and one of the visitors said, 'this shall be the name of the place, Smoothbridge' (*Mindroichet*)."

From these extracts it is plain that Mundrehid, or Mena-droichid, signifies the bridge over the river Mén (pronounced *Mayne*), now the "Thoorthawn river," which, rising in the Slieve Bloom, and flowing between the townlands of Ballyduff and Thoorthawn, crosses the public road at Mundrehid, under a modern bridge or *droichid*, and soon empties itself into the Nore. It may be well to note that *Mén* is the nominative case ; *Meana* (pronounced *Mayna*) is the genitive form.

At the junction of the Thoorthawn river, or—to give it its ancient name—the Mén or Mayne river, with the Nore, there is a wide stretch of boggy land, which, till the deepening of the bed of the Nore, in 1847, was a great swamp or lake. A slightly elevated tract of grass land, of wonderful fertility, fringes this bog, at the west side of the Mayne river ; on it stood the ancient monastery of Mundrehid and its appurtenances.

The site is now broken up into four plots called the "Churchfield," the "old Churchfield," "the Friars' Garden," and "Gurtavoatha" or the Moat field.

The Church stood in the "Churchfield," but only its foundations are now visible. It was 14 yds. long by 7 wide. The east and west gables and north side-wall, all built of very rough stones, remained fairly perfect till 1872, when they were taken down and the materials carted to Mundrehid House. A fence lately constructed by the south side of the church, separates the "church field" from the "old church field" and leaves the graveyard, which is a full acre in extent, almost entirely in the latter. Any gravestones that may have been here were removed several years ago, the graves all levelled, and the graveyard itself was converted into a potato garden, by the unchristian vandal who owned it. The

old name of this church was Eglish, *i.e.*, eaglair (in Latin, Ecclesia) or the Church, as appears from the Down Survey Books. In 1838 the name had assumed the form of Teampul na h-eaglais, *i.e.*, the Church of Eglish, which is somewhat tautological. An old man whom the writer met in the neighbourhood, in 1896, pronounced the name exactly *Thomple-nay-galish* (accent on *nay*).

About 100 yds. east of the church, nearer to the Nore, is the "Friar's Garden." It is a quarter of an acre in extent, and is the richest piece of land in Mundrehid. Almost touching the church and graveyard, to the west, is Gortavoatha, a field of two acres, which had evidently been connected with the monastery; there was a moat in it, but it was small, and is now nearly blotted out.

All memory of St. Laisren, or Leshareen, the patron, has vanished.

On the north bank of the Mayne river, opposite the "church field," there are two adjoining fields, one called Comeris Big, the other Comeris Little.

Mundrehid castle is situated on the part of Mundrehid townland which belongs to the parish of Camross. It has been all removed except a piece of one of the side-walls, 20 to 30 feet high, 5 feet thick, and rudely built of thin flags. In Mundrehid bog, a little to the rere of the castle, a large three-legged bronze pot, and a bronze sword, 2 ft. long, with rivet holes for the securing of a handle, were found not many years ago; they are now carefully preserved at Mr. Walpole's, Mundrehid House. A slab removed from O'Duigin's castle of Cloncouse, to the garden of Mundrehid House, has the following inscription, which, though apparently incomplete, is, nevertheless, perfect:

"✠ I.H.S. 1636 I.N.R.I. IOHN."

Teige M'Fynyne [Fitzpatrick], of Moydrehed, gentleman, and Fynyne M'Teige [Fitzpatrick], of same, Kern, had "pardons" on the 30th June, 1556. By Inquisition of March, 18th, 1613-14 it was found that Teige McDonnell [Fitzpatrick] and Fineen duffe McDermot [Fitzpatrick] of Moyndrohit, were then seised of the town and lands of Moyndrohitt. In 1641 the Duke of Buckingham, jointly with Teige Fitzpatrick, held the townland of Mondrehitt and Eglish, 957 ac. Dr. Thady Fitzpatrick who died in 1674, ancestor of the Fitzpatricks of Ballogh and Ballybooden, was son of Teige Oge of Aghkipp, son of Dermot of Ballyrelin, son of Teige Oge mcTeige of Mundrehid.

### Skirke.

John O'Donovan, in his *Ordnance Survey Letters*, writes, in reference to Skirke[1] parish: —"I have no historical reference whatever to this parish, nor do

[1] In the *Red Book of Ossory* this name appears as Scatheryk, Skathryk and Skaryk.

I believe that any is to be found. The name appears to be identical with Sciric, in the County of Antrim, which is mentioned in the Lives of St. Patrick, but we know nothing of its meaning." The parish anciently belonged to the Priory of St. John's, Kilkenny. At the suppression of the religious houses, in 1540, the Prior of the said Priory of St. John's was found seised, *inter alia*, of the Rectory of Scaricke (Skirke) of the annual value, besides all reprises, of £3 10s., and of the advowson of the same; these were leased to Walter Cowley of Brownstown, gent., on the 6th April, 1541, and were subsequently granted, for ever, to the Mayor and Corporation of Kilkenny city.

The old church of Skirke, which ceased to belong to the Catholics at the Reformation, collapsed quite unexpectedly, about the year 1835. The east gable is standing; it is 28½ ft. across and 3 ft. thick, and so densely covered with ivy that none of its features are apparent. Some fragments of the south wall, which was 43 in. thick, and contained the entrance door, yet remain; all the rest of the building has been uprooted, the materials being utilized in the erection of the graveyard wall.

In the graveyard is an altar-tomb inscribed :

"Here lieth the Remains of the Rev. James Whelan who depd. this life the 15th day of April, 1747, aged 60 yrs., being for several years Parish Priest of Skirk and Rathdowny; also the remains of the Rev. James Delany who departed this life the 18th of Decr., 1806, in the 46th year of his age. Requiescant in pace. Amen."

Father Delany is said to have been a priest of Leighlin Diocese, and to have been C.C. of Mountrath, whence he retired to his friends at Skirke shortly before his death.

There is another monument here erected by Rev. Martin Bergin, P.P., Aghaboe, to his parents Andrew Bergin and Margaret Delany.

There also lies in the graveyard a slab of cut-stone, chamfered at the edges, which was formerly part of a chimney-piece in Skirke castle. It was brought here, for preservation, by some thoughtful person, when the castle was being demolished. It has an inscription, still perfect, in large, raised Roman capitals, of which the following is an exact copy :

✠ IESVS. MARIA ✠
✠ IOHN. DVIGIN. I. IVLIII2
✠ ELLEN. PVRCELL. ✠

The inscription is 17th century work. The date should probably be read : "1 Julii '12," *i.e.*, 1612.

The Blessed Virgin, under the title of her Assumption, is the Patron of Skirke.

Her holy well, called "Lady's Well," is a little to the north-east of the church. The old holy well was destroyed more than a century ago; but ever since, a well of pure spring water, now known as "Lady's Well," rises up to the height of a yard, in the partially decayed trunk of one of the old ash trees that grew over it; it never goes dry; the people hold it in great veneration.

Skirke was much frequented by pilgrims on the pattern day, Aug. 15th, till about 1830. Even still "rounds" are occasionally made here. The pilgrims began their devotions at the south-west angle of the old church; they then went round the church, left-hand wise, three times, on their bare knees; and then finished their "rounds" at Lady's Well.

THE MOAT OF SKIRKE.

"St. Molua's Well" is in Castlequarter, in the next field to Lady's Well. It, too, is holy. The fact of his holy well being so near the church would go far to show that St. Molua was the original patron of the church and parish of Skirke.

The MOAT OF SKIRKE, 100 yards south of the church, is a very large circular rath, enclosed by a fosse and internal rampart. At the north side, but within the enclosing fosse, is a high earthen moat or citadel with another fosse around its base. In the centre of the rath stands a large, rough pillar-stone, 8 ft. high. Two other pillar stones, but smaller, are pointed out at a short distance beyond the enclosure. Altogether this very fine rath covers ¾ of an Irish acre. It was

evidently the residence of some chief of note in early times. It much resembles Portnascully rath, in Mooncoin parish.

## The O'Duigins.

In the Castlequarter of Skirke, a little to the east of the Church, stood Skirke castle, the ruins of which were removed early in the 19th century. It belonged to the O'Duigins or O'Deegans, during the first half of the 17th century. Dyrmot O'Duygan mcWilliam, of Skirke, husbandman, had a pardon, June 10th, 1601. John Dwygin, Irish Papist, forfeited part of the townland of Skeirke and Rathintubbride in 1653. He is probably the John Duigin mentioned on the slab described above, lying in Skirke graveyard.

O'Heerin states that the family of O'Duibhginn or O'Duigin [1] were originally seated in the Co. Wexford. It is handed down by tradition that one of the name secured an estate in Upper Ossory by his marriage with a lady of the MacGillapatricks. John O'Dovygen of Ballaghmore, gent., was "pardoned" in 1566. He is the first member of the Ossory O'Duigins of whom records make mention. Teige O'Duygyne and John oge O'Duygyne, yeomen (*i.e.*, farmers), brothers of Corbeh of Kill (now Kyle of St. Molua), were pardoned in 1585-6. During the next twenty years several others of the name, in Upper Ossory, had pardons. William O'Duygen of Kilballeduff (now Kyle of St. Molua), husbandman, perhaps father of Dyrmot O'Duygan mcWilliam above of Skirke, was pardoned in 1601; he was again pardoned as of Killclanfert (*i.e.*. Killclonfert, another name for Kyle of St. Molua), in 1602; and by inquisition of 1613-14 he was found to have been seised of the townland of Balliduffe [otherwise Kilballeduff above].

His son, Philip O'Dwigin fitzWilliam, gent., pardoned in 1602, died Dec. 24th, 1629. By inquisition of Sept. 24th, 1631, it was found that he had been seized during his lifetime, of the fee "of the townlands of Ballyduffe, Killclonecoise [*recte* Kill or Kyle *and* Cloncoise, now Cloncouse] and Rahyn, containing 4 messuages, 630 acres of arable and pasture lands, and 1340 acres of wood and moor; that John Duigin his son and heir was 24 years old at the time of his (Philip's) death, and married; that Ellis, late wife of the said Philip, had her dowry out of the premises and £10 yearly as jointure; and that the premises were held of the King in free and common soccage.

The said John, son of Philip, lived in Cloncouse, in the old 17th century castellated mansion, now in ruins, known as Cloncouse castle. He was most probably the founder of this castle, and was certainly the person commemorated

[1] The Irish pronunciation of Duigin is *O'Dheegeen*.

on the inscribed stone removed from Cloncouse to Mundrehid and already referred to.[1] He forfeited his estate under Cromwell in 1653.

The Cloncouse family were long the custodians of the Mionn-Molua, or Bell of St. Molua, of Kyle. This precious relic came from his maternal grandmother, who was descended from the O'Duigins of Cloncouse castle, to the very Rev. John Egan, P.P., Birr, and V.G. of Killaloe; and was by him (who died 1870) presented to the late Mr. T. L. Cooke of Birr. The people of Kyle and its neighbourhood were accustomed to swear on or before the bell, in cases of dispute, down to the beginning of the 19th century. The manner of swearing was to place the right hand on the bell and to call God and St. Molua to witness the truth of whatever was asserted. The false swearer of such an oath would, according to popular belief, be immediately, visibly and terribly punished; and cases have been cited in proof of this belief.[2]

## Garran.

It is also called Garranmaconly, that is, the Grove of the Son of Conghalach. Garran castle consisted of five storeys, and had no stone arch; the windows, doors and chimney-pieces are all of cut-stone; the walls are but $5\frac{1}{2}$ ft. thick. The north and east walls collapsed to the foundations, about 1863, leaving the remaining walls still perfect. This castle, which appears no older than the middle of the 16th century, belonged to the Lords of Upper Ossory. It was occupied, in 1601, by John Fitzpatrick, who subsequently removed to Castletown.[3] Barnaby Fitzpatrick, Irish Papist, forfeited Garran McConlly, 305 ac. and, with it, the townland of Lisballyteige, Garnreagh and Skeirkhill, 139 ac., under the Cromwellian regime. In 1665 one "Peeter Buckley" paid hearth money for 4 hearths in Garran. The castle was occupied by the Vicars family near the end of the 17th century.

## Garryduff.

Garryduff, or the Black Field, borders on the County of Tipperary. In a part of the townland, 40 Irish acres in extent, and known as *Clooneen* (the little meadow), is "Clooneen graveyard." The church of Clooneen is gone, leaving no trace behind. Part of the churchyard has been enclosed by a stone wall by the Board of Guardians. There are several head stones, but none inscribed.

[1] See p. 134, above.
[2] *Kilk. Archæol. Soc.*, Vol. II., p. 51.
[3] See Vol. I., Introduction, p. 101.

Interments are very rare. Outside the graveyard wall, to the north, beside the little stream, is a holy water stone of the most primitive description, being nothing more than a bowl-shaped hollow, 14 in. in diameter and 6 in. deep, cut into the extremely rough surface of a bluish limestone rock several feet long and 2 ft. wide.

In the western part of the second field south of Clooneen graveyard, is a plot ¼ of an acre in area, full of little hillocks and called "the Old Street." An irregular enclosure in the same field, an acre in extent, and known as "the Orchard," is the site of the ancient and long obliterated Monastery of Clooneen. There is a tradition that the cut-stone window-frames of this monastery were carried away to Aghaboe and again set up in the Abbey there. South-east of the Orchard, and, again in the same field, a low pillar-stone standing upright on a hillock marks the entrance to a cave.

In the centre of the next field to the south of the Orchard, or Monastery site, is "St. Kieran's Well." As this well was dedicated to our Diocesan Patron, it is extremely likely that the neighbouring Church and Monastery of Clooneen were also dedicated to him.

Ballinakill, in this neighbourhood, probably represents the Irish Beul atha na cille, *i.e.*, the ford of, or leading to, the church. Part of the townland is called Ballyweskill. Ballymullen, another townland in this neighbourhood, appears as Bealamullin, in the Down Survey Books, from which it is evident its Irish form is Beul ata a' muillin, or the Mill ford.

## Rathnaleugh.

Rathnaleugh, according to Dr. Joyce, means the fort of the *leamh*, or marsh mallows. There was a church here which the old people call *Kilclaena*, that is, the bent or inclining church, or the church (in the townland) of Claenagh. In the Down Survey Books the name is written Kilklienagh. The church which must have been founded here in a very far-off age, has disappeared as completely as if it had never been. The churchyard is almost on a level with the surrounding field, and preserves no trace of the fence that once enclosed it; there are some rude headstones. The last adult buried here was a woman named Judy McCann, who is said to have been 6 ft. 3 in. in height, and to have possessed great bodily strength and endurance; she died about 1780.

Locally the churchyard is best known as the "Yew Tree Graveyard." It is so called from a venerable yew tree that grew, about 60 yards to the west, over the "Yew Tree Well." An ancient road led from the Co. Tipperary, over a *togher* or causeway at this well, and thence through Rossmore, &c. St. Patrick once

travelled along the road. When he came to the *togher*, being both weary and thirsty he sat down by the well to rest himself, and partook of its clear, pure waters. Ere resuming his journey he took a yew rod, which he had been carrying in his hand, and planted it in the bank beside the well. The rod took root and grew into a great tree which, after shading the Yew Tree Well for many centuries, at length decayed through old age, and rotted away completely about the year 1838. This bit of local tradition gives some reason for concluding that Kilclaena or Kilklienagh church and well were dedicated to our National Apostle.

In 1653 Edmund Fitzpatrick, Irish Papist, son of Florence, Lord Baron of Upper Ossory, and ancestor of the present Lord Castletown, forfeited Castlefleming, Shianderry, Cooletrim, Brockerry, Knockie, Knockicar and Dirrine Morisha, 932 ac.; Garriduffe, 232 ac.; Bealamullin, 700 ac. 1 r.; Rathnaleugh and Kilklienagh 217 ac.; part of Tullecomene and Rahinsheara; and part of Culowly.

## Coolowly.

This name probably signifies Awley's Corner (Cuil-Amlaeib). There is an ancient church in "the church field" in Coolowly (*Plot*). It stands east and west, was well built of good limestone, and measures internally, 38 ft. long by 21 ft. 3 in. wide, the walls being 3 ft. thick and the side walls 9 ft. high. A considerable portion of each gable still remains, together with some fragments of the south side-wall. There was no division into nave and chancel. The entrance door, now destroyed, was in one or other of the side-walls. There was a narrow loop, 20 in. high, in the west gable, 4 ft. from the ground; and directly over it, at a height of 2 ft. was another narrow loop now a mere breach. Of the narrow east window only one of the frame-stones, cut and chamfered, remains *in situ*. The site of the church is all rocky. There is no appearance of a graveyard.

About 100 yards south of the church is an irregularly-shaped oval enclosure, 60 perches in area and raised 2 or 3 ft. over the surrounding land: it is defended by a fosse and external rampart. The enclosure shows no trace of buildings or foundations; it may have been the burial place belonging to the church.

There was a castle in Gortnalee (field of the calf), near the road from Donnaghmore to Killismestia chapel. The walls, built of green stone, remain to a height of 4 ft., but are very ruinous: they are from 4 to 5 ft. thick. Internally the building was 30 ft. by 20 ft. It is probably very old.

Killismestia signifies Smeeshth's (*i.e.*, Smithwick's) Wood. There is a *Thubbcrasmeeshtha*, or Smithwick's well, near Tullow, parish of Freshford. There is a curious enclosure on Mr. Lowrey's land, in Killismestia. It is shaped like a

rath and is flat at the top. At one of the corners is a small chamber about 5 ft. square, its walls being 3 ft. thick. This is probably the site of Killismestia castle, which is entered on their maps by the Down Surveyors.

KILLADOOLY clearly signifies the Wood of the O'Dooleys; Raheenshaera, Fitzpatrick's Raheen, and Ballymeelish, the Town of Myles (Milis).

## RATHMORE AND KILPURCELL.

In the large ten acre field, called the "old meadow," in Rathmore, there is a considerable tract of rich grass-land, slightly elevated, on which an obsolete graveyard is pointed out. The exact site is at the south-east corner of the rising ground, beside the fence. The church disappeared ages ago, and the graveyard has no headstones nor appearances of graves. A little to the west of the graveyard is part of a deep circular fosse, filled with water. Apparently the graveyard with the rest of the rising ground, in all from two to three acres, was enclosed by a rampart and fosse now almost entirely levelled. This must have been the Rathmor, or great rath, that gave name to the townland. Tradition says that Rathmore was at first selected as the site of the Abbey subsequently erected at Aghaboe.

KILPURCELL is the next townland to Rathmore. The name appears under a variety of forms in old records, thus: Killpussett,[1] Kilfursed,[2] Killpursell,[3] Kilpurshade,[4] and Kilpursett.[5] It probably signifies the church of some saint Pairseud, or Pairseut, whose name, however, is not found in the Irish Martyrologies. There is no church-site in the townland; but the graveyard close to its borders, in the adjoining townland of Rathmore, may be taken to be the site of Kilpursett church, that is, if there ever really were a church of that name in the locality.
Ballybrophy means O'Brophy's Town (Baile Ui Bhroithe).

## KILCOKE.

The church of Kilcoke stood within the precincts of a small graveyard on the "Church hill" of Kilcoke. It has been long obliterated. The graveyard is still used, but only for the interment of unbaptized children. There are some rough uninscribed head stones. The church was dedicated to, and received its name

[1] *Fiants* of Eliz., anno 1601.
[2] *Inquis.*, anno. 1621.
[3] *Inquis.*, anno. 1634.
[4] Down Survey, anno., 1657.
[5] See Rathdowney parish Register

from St. Coca, Virgin, probably the same who is commemorated in the *Martyrology of Donegal* on June 6th.

## Mass-Stations and Chapels.

Borris-in-Ossory and Knockaroo.—From 1701 to 1730, while Dr. John Cassin had pastoral charge of Upperwoods and Aghaboe, the two great Mass-stations of the united parishes were, the site of the ancient church of Cashel, and the Black Quarry beside the ancient churchyard on Knockseerach hill. The same vestments served for both stations; when Mass was over in Cashel, they were carried thence, to Knockseerach, for the later Mass. After Dr. Cassin's death, the station was removed from Knockseerach to the Green of Grangemore, where the Holy Sacrifice continued to be offered up, under the shelter of an elder tree, for many years. Michael Cashin of Grangemore (1750-1838) heard Mass at the Green of Grange, but not on Knockseerach hill, which ceased to be a Mass-station before his time.

The station at the Green of Grange continued till shortly after 1760. Down to a still later date open-air Mass was occasionally offered up, for the convenience of the people of the Borris and Knockaroo districts, in the lane beside Borris-in-Ossory Court House. It was not till about 1796 that these districts were first provided with a chapel. This was the old chapel of Knockaroo, built by the Rev. Patrick Delany, P.P., on a site granted for the purpose by the Rev. Mr. Carden of Lismore.

The present chapel of Borris-in-Ossory, the first and only one in the town in modern times, was built about 1812 by the Rev. Martin Bergin, P.P.

The present chapel of Knockaroo was built in 1821 or 1822 by the Rev. John Hill, C.C., on the site of the older chapel erected there by Father Patrick Delany, P.P., nearly 30 years before. A mural tablet within commemorates Revd. Patrick Darcy, C.C., Ballycallan, who died Nov. 17th, 1831, in his 35th year.

Skirke.—(1) The oldest Mass-station in this district of the parish, of which there is any tradition, was in Erris, in a hollow in Michael Delany's land, on the bounds of Curraghmore. The Protestant Rector, at the time it was in use, must have been a very tolerant man, as the spot was quite near his house. Father James Phelan, P.P., Skirke, and Rathdowney is said to have celebrated Mass here, during the early period of his mission in the parish (*i.e.*, *circa*, 1730).

(2) The next Mass-station, in order of time, was "the Mass Pit" in Ballaquade, on the right of the road from Killismestia chapel to the church of Skirke. This Pit is also called "the *chapel* half acre," because, although Mass was at first said here in the open air, the people, after a little, ventured to fix four stakes in the

ground, threw poles over them, covered the whole with straw, and then gave the structure the title of chapel. This was about 1740.

(3) With Father James Phelan, P.P., still at their head, the people soon decided to advance a step further. They accordingly abandoned the shed in "the chapel half acre," and having secured a site on the opposite side of the road, but about 200 yards nearer the present chapel, they built a mud-wall chapel thereon and covered it with thatch. This chapel stood in "Pratt's old orchard," almost on the spot now occupied by a labourer's cottage. As the site was in Killismestia townland, it came to be known as the Chapel of Killismestia, a name ever since borne by all the succeeding chapels in the district.

(4) About 1765 or 1770, the mud-wall chapel of the preceding 20 or 30 years was replaced by a new and more solid edifice. At first a site was chosen at Killismestia cross, but the validity of the lease being considered questionable, another plot was secured in Killadooley and here the chapel was erected. Father James Butler, P.P., Rathdowney paid 10s. rent for the "chapel and chapel park of Killadooley," in the year 1783.

(5) This chapel was taken down in 1798, and the late chapel of Killismestia erected beside it by Father William Butler, P.P.

(6) The present Chapel was built alongside its immediate predecessor by Father Dempsey, P.P. about 1858.

## Borris-in-Ossory Convent.

It was founded during the incumbency, and by the exertions, of Father Birch, and was by him handed over to Nuns of the Order of Loreto. The community arrived on the 13th May, 1859, and after a residence of nine years, removed to Kilkenny in Sept. or Oct., 1868. The Convent then remained unoccupied for some years till it was again taken possession of by the Sisters of Mercy, the present community, on the 10th Feb., 1873.

## Parish Priests.

### Skirke.

Rev. Kieran Bergin was appointed first P.P. of Skirke in April, 1840, and was translated to Tullaroan in Feb., 1843.

Very Rev. Pátrick Byrne became P.P., Feb. 24th, 1843, and was translated to Conahy in August, 1849.

Rev. Michael Dempsey became P.P. in 1849, and was removed to Durrow on the 24th May, 1861.

Rev. John Walsh, born in Cashelgannon, Ballyhale, made his ecclesiastical studies in Birchfield, where he began Logic, in 1827. His curacies were St. Canice's, Muckalee, Aghaboe and Rosbercon. In 1861 he became P.P., Skirke. He died April 6th, 1873, in the 41st year of his ministry and 72nd of his age; and is buried in Killismestia chapel.

Very Rev. Edward Delahunty was appointed Adm. of the parish on the death of Father Walsh, and remained in charge till May, 1874, when he was appointed P.P. of Thomastown.

Very Rev. Dr. Lynch, P.P., Rathdowney, was the next Administrator till May 9th, 1875, when Skirke disappeared as a distinct parish, most of it having been permanently annexed to Borris-in-Ossory, the remainder to Rathdowney.

## Borris-in-Ossory; Borris-in-Ossory and Skirke.

Rev. John Birch was appointed first P.P. of Borris-in-Ossory, after its separation from Aghaboe, in 1855. Born in Irishtown, Kilkenny city, about 1809, Father Birch began Logic in Birchfield, in 1829, and remained in that College down to 1833, when he was sent to complete his ecclesiastical course in Paris. He was C.C. St. John's, Muckalee, and Conahy, and was collated to Borris-in-Ossory, in 1855. He had the pastoral charge of this parish for twenty years, during the first seventeen of which he discharged all the parochial duty without the aid of a Curate. His long missionary career was marked by an extraordinary zeal for the salvation of those committed to his care, and by the constant practice of mortification and prayer. With a view to devoting himself exclusively to his own sanctification, he resigned the pastoral charge of Borris early in 1875, and retired to St. Kieran's College. After a time he withdrew from the College to private lodgings in William Street, Kilkenny, and thence, in 1884, to the Cistercian Abbey of Mount St. Bernard, in Leicestershire, where he died Sept. 5th, 1889. His remains rest in the Abbey graveyard.

Very Rev. Michael Drea.—On Father Birch's resignation of the parish, the greater part of Skirke was annexed to Borris-in-Ossory, and the Rev. Michael Drea was appointed P.P. of the union, in May, 1875. He was translated to Callan, in August, 1881.

Very Rev. Martin Howley became next P.P., in Aug., 1881, and was also translated to Callan, in Feb., 1887.

Rev. John Lynagh was collated to the Parish, Feb. 22nd, 1887, and was translated to Tullaroan, April 9th, 1890.

Rev. Patrick Meany was appointed P.P.. April 14th, 1890, and was translated to Glenmore, Jan. 31st, 1898.

Rev. James Dillon was appointed Administrator of the parish, Jan. 31st, 1898.

## CHAPTER V.

### PARISH OF CAMROSS.

IN 1839, the ancient parish of Offerlane, or Upperwoods, was broken up into two new parishes, one to be known as the parish of Castletown, the other as the parish of Camross. In 1855 Camross was itself dismembered, the townlands of Clononeen, Gortavoatha, Kyleogue (South), Springhill, and portions of Caher (*Retrenched*), Caher (*Custodia*) and Mundrehid—in all about 1472 statute acres, having been then annexed to Borris-in-Ossory; and Derryarrow and almost all Kildreenagh to Castletown. The present area of the parish is about 30,327 statute acres.

#### ANATRIM.

Anatrim (Eanać truim, Marsh of the Elder-tree), on the northern slope of a green hill at the junction of the rivers Tonet and Delower, and close to the spot where their united waters commingle with the Nore, was the site of an ancient monastery. Being on the left or north bank of the Nore, which, till about the 10th century, formed, at this point, the boundary between Leix and Ossory, it is always referred to, by early writers, as in the former territory. St. Mochaemhog (*Latine*, Pulcherius), abbot and patron of Leamakevoge, now Leigh, in the parish of Two-Mile-Borris, Co. Tipperary, laid the first foundations of a religious establishment at Anatrim, during the second half of the 6th century. We read in his *Life:*

"St. Pulcherius, with his monks, came to a place by name Enachtruim, which is in the Slieve Bloom, in the territory of the Leixians, and began to build a church there. But a certain wordly-given man came to him saying: 'Do not labour here in vain, because this place will not be yours.' St. Pulcherius answered him saying: 'Now I will remain here till some one taking hold of my hand

shall seize me and expel me by force.' Then the other took hold of the holy man's hand with the intention of forcing him away. As he did so, St. Pulcherius said to him: 'By what name are you called, O man?' He answered: 'My name is Bronach' (which, in Latin, is equivalent to *tristis*). The holy man replied: 'You have an appropriate name, for you shall be sad here and hereafter. Now you and your generation, by the will of God, will be expelled hence by the chief of this district, but I shall be in this place until a man of God, by name Coemhan, will come to me; to him I will leave this place, he shall be surnamed from it, and here shall be his resurrection.' The man hearing this prophecy, and conscious of his guiltiness towards his chief, withdrew in anger, and without contrition for the insult he had offered [the saint], and forthwith everything fell out with him as the holy man had predicted. And when St. Coemhan came thither to St. Pulcherius, the latter left the place to him, and he remained here in great sanctity till his death: but St. Pulcherius proceeded to the district of Munster." [1]

St. Coemhan or "Kavan," to whom Anatrim was thus committed, was probably a native of the County Wicklow, and was certainly a member of what may, with reason, be called a family of Saints. He was brother or step-brother of (1) the great St. Caoimhghin or Kevin of Glendalough, who died in 618, aged, it is said, 120 years; (2) St. Nathchoemhi or Mo-Chuemhin, Abbot of Terryglass, in Lower Ormond; (3) St. Coemola or Melda, mother of St. Abban the younger, which latter was born about 520; and of (4) St. Coeltighearna, mother of (*a*) St. Dagan of Ennereilly, Co. Wicklow; (*b*) St. Molibba, Abbot and Bishop of Glendalough; (*c*) St. Menocus or Enanus of Glenealy, Co. Wicklow, and (*d*) St. Mobhai. In early life, St. Coemhan, with his brother, St. Nathchoemhi, and St. Fintan of Clonenagh, received his religious training in St. Columba's Monastery of Terryglass. The date of his death must be somewhere about the year 600. The *Martyrology of Donegal* thus commemorates him on his feast day, Nov. 3rd.:

"Caemhan of Eanach-truim, in Laoighis, in the west of Leinster. He was of the race of Labhraidh Lorc, monarch of Erin, and brother of Caoimhghin of Gleann-da-locha.

The *Calendar of Aengus*, on the same day, has:

"The day of Coemhan of Eanach."

On which passage the scholiast of Aengus comments:

"That is, Coemhan of Eanach truim in Laighis in Leinster, the brother of Coemgin of Glendalough. Coemlog was their father's name and Coemgel their mother's, and Natcaim of Tir-da-glass [was] their brother as is aforesaid."

The annals of Anatrim monastery, from the time of St. Coemhan, are a perfect blank. The monks probably held on here till the 12th century, when they either became extinct or were set aside, and their chapel was handed over to the secular clergy.

[1] *A.A. SS. Hib.*, p. 586, March 13.

William Fitz John, Bishop of Ossory, appropriated the parish of Offerlane to the Abbey of Duiske, in the beginning of the 13th century, and from that time to 1540 the monks of the said abbey held possession of Anatrim.

The church of Anatrim, in ruins since about 1832, dates only from about the year 1700, and is, therefore, a purely Protestant foundation. Within it is a mural tablet to a family of the Delanys of Ballyfin, who became Protestant in the Penal times. On the upper part of the slab is a shield with the Delany coat of arms, viz., two lions supporting a mullet between their foremost paws; crest, a dexter hand grasping a sword. The inscription is:

"Vnderneath this Lieth the body of Martin Delany, late of Ballyfin, who departed this life the 22nd of October, 1731, aged 59 years. Here also lieth a grandson of his, Martin Delany, who dyed ye 1st

ANCIENT STONE-ROOFED BUILDING IN ANATRIM CHURCHYARD.

of Febry. 1743 in ye 5th year of his age. Barbara Delany alias Aulben, wife of Martin Delany dyed ye 26th of July 1738 aged 50 years. Here lieth the body of Martin Delany, Esq., who departed this life August ye 7th 1770 aged 62 years; also his wife Anndoraty (*sic*) Delany who departed this life Feby. ye 15th 1779 aged 58 years."

The pre-Reformation Catholic chapel, entered in the *Red Book of Ossory*, in a list of Ossory churches of about the year 1510, as "Ecclesia de Enahtrum," or parish church of Enahtrum, stood on the site now occupied by the ruined Protestant church. It has been all destroyed. A stone-roofed chamber which adjoined it on the north side still remains. This ancient chamber stands north and south, at right

angles to the chapel, in such a position that the east walls of both buildings must have been nearly in a line with each other. Its internal length is 20 ft., width 14 ft. 2 in., and height to the apex of the semi-circular arch 9 ft. The side walls, which support the stone roof are, at least, 3 ft. thick, the north gable, in which a door was constructed in the 18th century, is 5 ft. thick. There was a window or loop in the middle of the east side-wall, but it has been built up on the outside. A door, now closed up, in the south gable, led into the chapel ; it is rudely built, has a flat stone lintel at top, is but 30 in. wide, and at present—owing to the surrounding surface having become more elevated than in former times—only 3 ft. high.

This building, except where patched here and there with modern masonry, is very ancient. It was converted into a mortuary chapel, in the 18th century, by the Sharpes of Roundwood and the Floods of Middlemount. Over a doorway broken out in the north gable in modern times, there is a slab with a coat of arms and the inscription : "Anthony Sharpe, Esq., A.D. 1776."

ST. KAVAN'S WELL AND STONE, ANATRIM.

A chamber exactly similar to this in design and situation, is found attached to the north side-wall of the Hiberno-Romanesque church of the famous Holy island of Monahincha. It served there undoubtedly as a sacristy. A stone stairway led from it to a second storey overhead, probably the Abbot's room. That the chamber at Anatrim originally served, in like manner, as a sacristy, there can be no question. If, as is most probable, it, too, had a second storey, all trace of such and of the stairway leading thereto, was obliterated by the Sharpes and Floods when they set about "converting" the building to their own uses, more than a century ago.

In the adjoining graveyard, the old clans of Slieve Bloom,—the O'Delanys, McCostigins and McKeenins, sleep out their long night. The following inscriptions —*e pluribus*—occur on the monuments :

"Here lyeth the Body of the Revd. William Delany who depd. this life the 13th day of Febry. in the year of our Lord 1771 aged 73 years. Requiescat in pace."

"Here Lieth the Body of the Revd. Mr. Edmd. Fitzpatrick, Parish Priest of Upperwoods, who departed this life the 1st of Febry 1776 in the 48th year of his age. May he rest in peace. Amen."

"St. Kavan's Well," at which a pattern was held on the 3rd of November down to 1830 or so, is in the hollow about 20 perches north of the churchyard. It is partially covered over by a very large rock known as "St. Kavan's Stone." This rock is rough and uneven except on the upper surface, which has an incised circle, 39 in. in diameter, in the centre, with two artificial rectangular cavities below, and the same number of circular cavities above it. It is said that there were two other holy wells, bearing St. Kavan's name, in Whitefields and Derrynaseeragh, but that both are now closed up.

## Shrahane.

There were here a church, graveyard and monastery, at the very foot of Ard-Fireann, the Height of Ireland. The church has disappeared altogether, being probably constructed of wood. The graveyard which surrounded it, is still used for the interment of unbaptized children. The last adult buried here was a young girl named Mary Carroll, who died about 1760. There are some headstones, but all rough and uninscribed. A large, lone *sceach*, which they call the "Burying Bush," grows within the precincts of the ancient cemetery. Hard by, under the foot of another large *sceach*, lies the holy water stone, a rough limestone block with round artificial basin 1 ft. wide at top and 7 in. deep.

The "Monastery of Shrahane" stood 100 yds. north of the graveyard, on a gravelly ridge 120 yds. long and 35 yds. wide, and rising abruptly to a height of about 60 ft. The top of the ridge consists of a boat-shaped depression, about 100 yds. long, 30 yds. wide and 8 ft. deep, and remarkable for the richness and sweetness of its grass. The monastery was situated within this depression, towards the end facing north, and cannot have been much later, as to date of erection, than St. Patrick's time. Its ruined walls were removed some centuries ago, it is said, to build Shrahane castle. Be that as it may, however, no trace of the walls remained in 1850, when the monastery site was uprooted and the entire depression tilled.

Shrahane Castle stands in ruins, a half a mile south-east of the churchyard. It was 12 yds. long and 7 yds. wide, the walls being 4 ft. thick; it was rudely built. In 1641 it was occupied by Patrick Connor, an "Irish Papist," whose estate consisted of Shrahanboy, Lackytarsney, Cappa and Calmure, Fowrane, Shraduffe, Killenbogg, and Coolnure, all in the parish of Upperwoods. Bryan Connor, his son and heir, was slain in the ranks of the Irish army before Borris-in-Ossory, in 1642. Shrahane castle was occupied by a family named Calcutt in 1775, but very soon after this date it ceased to be inhabited and became a ruin.

Shrahane "Moat," a couple of fields west of the churchyard, consists of a large circular rampart of earth, enclosing a small *dun* or citadel. There is another moat, not far from this, called the "Moat of Moonanelly." Moonanelly signifies the Bog of the Aileach, *i.e.*, of the stone fort. The famous stone fortress of the Northern Hy-Niall Kings, four miles north-west of Derry city, was also called Aileach (pronounced *Ellach*).

## Mounthall.

The churchyard of Mounthall, on the bounds of Cappanarra and Moonanelly is very circumscribed, being no more than 15 yds. square. There are no remains of the ancient church, which was probably a wooden structure. There are a few small, rude headstones; but no interment has taken place here in living memory. A few yards away there is a rough pillar-stone standing upright in the ground, to a height of 3 ft. over the surface. This graveyard is known as the "Burying Bush" from a *sceach* that grows on the site; the field containing the graveyard is called the "Burying Meadow."

In 1653 Patrick Kyneene, Irish Papist, forfeited Cappanarra, Cloninlurkan, *Killaterry* and Lackeymore. His estate embraced all the land from Cappanarra across to Lackamore, including the townland modernly designated Mounthall. The old name of Mounthall is forgotten, but there can be no doubt that it was *Killaterry*, and that this represents the original name of Mounthall churchyard. The road to the church in ancient times, crossed, by a ford, from Ballina (locally *Baylana*), up to the "Burying Bush." From this circumstance Ballina derives its name, Beul-an-atha, *i.e.*, the Ford, or, as it was formerly called, Bealanakil (Beul-atha-na-Cille), *i.e.*, the Church-Ford.

## Killeen.

The old church in the townland of Killeen has disappeared as completely as those of Shrahane and Mounthall, being probably also, like them, built of wood. Its site is still pointed out on a small, low ridge, in the "Burying Meadow." In the graveyard there are many small, rude head-stones, marking the graves of unbaptized children, who alone have been buried here in the memory of the oldest residents. Killeen "Mass Pit" is one field north of the graveyard. Beside the pit lies the holy water font of the old church, a piece of rough freestone with a round artificial hollow 9 in. wide and 3 in. deep. Killeen townland being somewhat wet and spongy was formerly called Killeenbogg (Cillín bog) or Killeen the soft. Patrick Connor forfeited the townland in 1653.

## Killanure.

This name, in Irish, is Cill an iubhair, that is, the Church of the yew tree. It is very strange that the site of this church, which, like several other churches in Upperwoods, was probably of wood, cannot be pointed out; especially as the holy water font that once belonged to it is still to be seen at "Burke's Cross," a little beyond Killanure chapel, in the direction of Mountrath. This font is of freestone, and like those of Shrahane and Killeen is rough and unhewn, with a large basin 14 in. in diameter and 9 in. deep. During the Penal times, Mass used to be said in the open air, a few perches from Burke's Cross, and the font was brought there from Killanure churchyard, wherever that was, to be used by the people for its original purpose.

There was formerly a castle or important building on the rising ground of Killanure, to the left of the road to Roundwood. It stood within an area of half an Irish acre, enclosed by a strong, thick wall, about 10 ft. high, and defended on, at least, one corner, by a flanking turret pierced for musketry. It belonged to a family of the Fitzpatricks, according to tradition, and that this tradition is quite accurate is proved from the Down Survey Books, in which John Fitzpatrick, Irish Papist, is entered as owner in fee of the townland of "Keylanure" in the parish of Upperwoods, in 1641. About 1800 the old residence was taken down to the ground and a new one, now occupied by a person named Abbot, built on its site. At present the only remains of antiquity around the place are a turret, part of the enclosing wall, and a pavement of large, rough stones.

## Mass-Stations and Chapels.

Camross.—In the Penal times Mass was offered up, in the open air, in the "Mass-Pit" in Annagh, now Mount Salem, to the rere of Mr. Roe's farmyard. It was also offered up in the "Mass-Pit" of Killeen, already mentioned. At what precise date those stations were in use is unknown.

The first chapel built in the parish, since the Reformation, stood in the townland of Camross, in the field under the present parish chapel. It was a small thatched edifice, and was certainly in use in 1737, having been built in that year or, at most, a very few years earlier. This continued to be the parish chapel of Upperwoods till the early part of the 19th century. It was replaced by the present parish chapel of Camross, built in 1811, during the incumbency of Father Rickard Burke, P.P., by the contributions of all the Catholics and, with but two exceptions, of all the Protestants of the district. The chapel gate, set up two years after the building

of the chapel, bears the inscription :—" R. Rickard Burke, 1813." The bell-tower was erected by Father Staunton, P.P., about 1860.

KILLANURE.—There was an open-air Mass-station here in John Delany's land, within a few perches of " Burke's Cross." Early in the 19th century, Mass used to be celebrated every Sunday, in Tim Burke's house at the same Cross. About 1810 a miserable, mud-wall, thatched chapel was built in Inchaniska ; and this continued in use till it was replaced by the present Killinure chapel, which was erected in the townland of Mountain Farm, a couple of hundred yards to the south of its predecessor, in the year 1842.

## PARISH PRIESTS.

REV. MICHAEL KAVANAGH became first P.P. of the newly-formed parish of Camross, on the 19th June, 1839. He was son of Edmund Kavanagh and Catherine Moore, and was born in Ballinalacken, Ballyragget, about 1790. He learned classics first in Attanagh, at a Latin school kept by a man named English, and afterwards in the Castlemarket Academy. He began Philosophy in the Maudlin Street College in 1811, and Theology in 1812, and finished his ecclesiastical course in Birchfield in 1815 or 1816, when he was ordained a priest. His curacies were Johnstown, Upperwoods and Callan, till June 19th, 1839, when he became P.P. Camross. He lived in Crannagh Cottage ; but, some years before his death, being entirely incapacitated for duty, through mental illness, he removed to Mr. Vester Phelan's house, in Crannagh, and there he died, Aug. 9th, 1855, in his 65th year. He rests in Camross Chapel.

REV. JAMES STAUNTON was born in Coole, Ballyragget, on Christmas day, 1804. He studied Classics in Burrell's Hall (1823-28), and Philosophy and Theology in the Irish College, Paris, and was ordained in Lent, 1833. He was C.C. Lisdowney, Clough, Aghaboe, Ballycallan and Lisdowney. He became Adm. of Camross in 1853, and P.P. of same after Father Kavanagh's death. He died in Crannagh Cottage, Dec. 26th, 1862, having just completed his 58th year. He is buried in Camross chapel.

VERY REV. THOMAS O'SHEA was born in Cappahayden, Kilmanagh, on Good Friday, 1813. His father, Thomas Shea, belonged to Little River, Callan, but removed to Cappahayden in 1790, and two years later married a Miss Townsend. The issue of the marriage was fourteen children, among them the Venerable Archdeacon O'Shea, P.P. Ballyhale ; the P.P of Camross ; Richard, a Christian Brother ; John of Cappahayden, &c. Having studied Classics in Burrell's Hall, Father O'Shea commenced Logic in Birchfield in Sept., 1833. On the 27th Aug., 1834,

he passed on to Maynooth, for Physics, and, after a distinguished course, was promoted to the Dunboyne. He was ordained in 1840; after which he was C.C. St. John's (1840-43); Tullaroan (1843-44); Slieverue (1844-48): Callan (1848-55): and Cullahill, from 1855 to January 1863, when he was appointed P.P. Camross. In 1873 he became Canon Theologian of the Diocese. He died of bronchitis, after a brief illness, at Crannagh Cottage, March 30th, 1887, and is interred in Camross chapel.

Among the clergy of Ossory, ever faithful to religion and country, none hold a more honoured place than the priest whose career we have thus briefly outlined. Zealously devoted to the duties of his sacred office, a man of powerful intellect, large frame and big, tender heart, he was, everywhere he went, the idol of the people. Always in fullest sympathy with the legimitate aspirations of his countrymen, he could not help being profoundly stirred by the calamities by which they were overwhelmed during the terrible Visitation of "Dark '47": and he resolved to do one man's work in ameliorating their condition. In 1848 he was sent on the mission to Callan, where he was fortunate in finding as his fellow C.C. the Rev. Mat. O'Keeffe, a priest, like himself, of ardent patriotism, profound ability and great eloquence.

"His predecessor there had died of the famine fever caught at the bedside of the dying, and the previous year another priest had similarly fallen a victim to the same dreadful pestilence. Father O'Keeffe was nominally the other Curate, but was in reality discharging the duty of administering the affairs of the parish. It was a time of terrible crisis. The people were dying by hundreds of famine and fever, and unhappy wretches upon whom Death had set his mark were being dragged every day from their bare hovels to perish on the roadside. One of the principal landlords of the district was a 'gentleman notorious for his bigoted hostility to the Catholic religion, and for the inhuman cruelty with which he had prosecuted the work of exterminating his Catholic tenantry. He swept whole townlands bare, and to crown the outrages which he inflicted upon the people, the vacant holdings consolidated into one huge farm, were handed over to a family of whom it was written at the time that 'their perverted religion and depraved morality make them a pestilence in the neighbourhood.' The fences along the roads and through the fields of his estate consisted of fragments of broken bedsteads and other furniture, once the property of the hapless tenantry. In Callan 2,000 persons were starving slowly to death. In the rude hospital sheds outside the town four hundred others were at one time dying of the speedier and more merciful fever. It was under such circumstances that Fathers O'Keeffe and O'Shea, under whose eyes these horrors were occurring, founded 'The Callan Tenant Protection Society.' The object of the new association was to check by public exposure the fearful tyranny that was being perpetrated in the neighbourhood of Callan, and to obtain for the tenants whatever little protection the law allowed them.

"The state of Callan was the state of the country; the same atrocities were taking place elsewhere; the necessity for protecting the wretched tenants was universal. From Callan the idea which the two Curates had put in practice spread to neighbouring parishes, then to neighbouring counties, and finally in the year 1850, a society embracing all Ireland was established as 'The Irish Tenant League'—'The League of North and South,' of which the history has been so graphically and fully told by Sir Charles Gavan Duffy. For four years Father O'Shea laboured indefatigably in the service of the poor. He was the pioneer of the land movement, and he was one of the first to feel the consequences of departing from recognised rules of political thought. He worked with marvellous self-sacrifice, taking no vacations from his parochial duties in order to find time to devote to the interests of the League, whilst conscientiously fulfilling his duties as a priest. When not fighting the evicting landlords he was defeating the proselytisers whom the local bigots had sent among his flock. Contemporary writings leave it on record that 'Father O'Shea's catechetical instructions were so interesting, that people came

from ten miles round to hear him.' During those years Father O'Shea was the bosom friend of the intrepid champion of Catholic rights, Frederick Lucas. From his death-bed Lucas wrote to his 'Dear Father Tom'—'Do not be downcast or disheartened. As sure as God is in Heaven, your cause is the cause of truth and honour, and when your last hour comes you will feel what a consolation it gives a man never to have flinched in the worst of times—as I may say of you—or given way in the public service to selfish, personal considerations.' And what Lucas wrote of Father O'Shea then could be written of him to the end. He never flinched a hair's-breadth; he never gave way to thoughts of self. He lived to see the work he initiated carried far, and in the struggles of the Land League his words were as resolute and his courage as high, as when 40 years before he assailed the fabric of landlordism, buttressed, as it then was, on all sides, and seemingly unshakeable. By his death, one of the men who contributed much to the making of New Ireland has passed away, and in the day of Ireland's prosperity his memory will be fresh in the love of Irishmen."[1]

Very Rev. Walter Keoghan became P.P. April 30th, 1887, and was translated to Conahy, April 11th, 1901.

Rev. John Carroll was next appointed P.P., July 12th, 1901.

[1] Obituary Notice, *Freeman's Journal*, the 31st March, 1887.

## CHAPTER VI.

### PARISH OF CASTLECOMER.

SOON after the Reformation, the districts now comprised within the Catholic parishes of Castlecomer, Clough and Muckalee, with a considerable portion of Conahy, and the townland of Oldtown, in St. John's, were formed into one parochial union known as the Parish of Castlecomer. This arrangement held on till the year 1751, when the union was broken up into two new parishes, one to be known as the parish of Castlecomer, the other as the parish of Muckalee. The new Parish of Castlecomer, according to the terms of the division, comprised the two townlands of Kill and Tourtane in the civil parish of Rathaspic, and all the civil parish of Castlecomer except the townlands of Aghamucky, Cruttenclogh, Drumgoole, Gorteen, Moonteen, and the greater part of Coolbawn. The remainder of the union went to form the new parish of Muckalee.

The Parish of Castlecomer then remained unchanged till the summer of 1831, when Bishop Kinsella severed from it several townlands and constituted them the new Parish of Clough. After this the parish merely consisted of the town of Castlecomer, and the townlands of Ardra, Ballylinnan, Donagile, Firoda Upper and Lower, Glebe, Kiltown, Loon, Mayhora and Skehana, and a small part of Coolbawn. To these were added, from Muckalee, in 1840, the townlands of Ballycomey, Ballyhimmin, Clashduff, Clashduff Upper and Lower, Aghamucky, Dromgoole, Smithstown, the remainder of Coolbawn and about 300 acres of the west of Cruttenclogh. Again, in 1873, it was further enlarged by the addition of the townland of Knocknadoge and of part of Banse (viz., the part lying east of Dysart Bridge), which had till then also belonged to Muckalee.

At present the Parish is made up of portions of the civil parishes of Castlecomer, Dysart and Kilmocar. Its area is, in round numbers, 12,800 statute acres.

## Castlecomer.

The Irish name of this parish, as it is pronounced all over North Kilkenny, is *Cushlawn-a-chummirh* (Caiſlean a' Ċomair), *i.e.*, the Castle by the Comar, or Cummer. Comar signifies a meeting of rivers ; it also signifies any deep gripe, such, for instance, as the channel formed by a mountain stream. In the latter sense the word is always used in Kilkenny, and in the same sense it appears to have been taken when first used as a place-name in this district. Tradition is entirely in favour of this view. A little to the east of Castlecomer town, and separated from the churchyard of Castlecomer only by the public road to Gazebo, there is a great earthen mound or doon, about 25 ft. high, and flat at the top, where it is 60 yards long and 30 yards wide. Its English name is "the Garrison." Its Irish name survives among the Irish speakers of Conahy parish, who call it distinctly Caiſlean a' Ċomair, and say that the town and parish of Castlecomer were called after an ancient castle that stood here, and that the castle itself was named "of the Comar" from the deep gripe crossing under the Coon road about 20 perches east of the mound. It is only fair, however, to add that O'Curry, on the other hand, in his Ordnance Survey letter, makes Caiſlean a' Ċomair signify the Castle of the river-confluence.

The parishes of Castlecomer and Clough, taken together, are very often, even by purely English speakers, called *Ee-Dhooach*, *i.e.*, Ui-Duach.[1] When they are referred to, in a general way, as "the Colliery," the Irish name used to designate them is *Dhrime-a'-Ghooil* (Druim a' Ġuail, Hill of the Coal).

The O'Brenans, descended from Braenan, son of Cearbhal, King of Ossory, who died in 887, were lords of the ancient territory of Ui-Duach. At the Invasion they were stripped of their possessions by the Anglo-Normans and driven into the hills and fastnesses of their tribe-land. Gradually, however, they succeeded in winning back a portion of what they had lost. In the year 1200 they captured and burned down the castle erected by the English at Castlecomer; and soon after, all the country round Castlecomer fell again into their hands, and remained in the possession of their descendants till it was wrested from them by Christopher Wandesford, in the year 1637.

A.D. 1200. "The O'Brenans burned the castle of Comyr and the towns of Leighlin and Wells." (Anno eodem obrenanis combuscerunt castrum de Comyr et villas de lethlyn et Wellys.)[2]

1328. On the last day of February, Cumbyr was burned by the Lord William de Brimegham (Bermingham).[3]

[1] See Vol. I., Introduction, pp. 9-12.
[2] *Lib. Primus* of the town of Kilkenny.
[3] *Clyn.*

1359. Muriertagh O'Brenan was chief of his sept.

1374 (Oct. 6th). Alexander, Bishop of Ossory, confirmed the church of Castlecomer to the Prior and Canons of St. John's Abbey, Kilkenny.

1399. The King (Henry IV.) "ratifies the status of Walter Clyng, parson of the Church of the Holy Cross of Castlecomer, Ossory Diocese." [1]

1400. Geoffry O'Brenan was chief of his sept.

1428. Walter Comys, chaplain, having laid claim to the Parish of Castlecomyr and held it for ten years in opposition to William Stakboll, Prior of St. John's Abbey, and the religious brethren of the same House, has sentence of excommunication issued against him by Thomas, Bishop of Ossory, to be incurred if, within six days after the notification of same, he does not surrender the parish to the said Prior and make restitution of the temporalities which he had unjustly detained. The Bishop's letter is dated from his Episcopal Manor "apud Oghtrath" (Outrath), August 16th, 1428.

1540. St. John's Abbey was suppressed, and its possessions, including the Rectory of Castlecomer, were granted to the Corporation of Kilkenny.

1635. By Inquisition holden at Kilkenny in this year, an Anglo-Irish jury found that the O'Brenans held their territory around Castlecomer "by the strong hand," and without a particle of legal right. Two years later their estate was conveyed to Christopher Wandesford, Master of the Rolls in Ireland. It is not to be supposed that the O'Brenans quietly acquiesced in this transference of rights that had descended to them through countless generations; but any reclamation they made was at once silenced by the forces of the Crown, which had been placed at Wandesford's service by his friend, the Lord Deputy Wentworth.

The new proprietor lost no time in looking after the estate which had thus become his. In his *Life*, by Thomas Comber (1778), we read:

"In the first place, Sir Christopher Wandesford selected people [*i.e.*, English planters] who understood every branch of agriculture, planting of woods for timber, for quick-setts, &c. In the next place he built near the old Castle an elegant Town [*i.e.*, Castlecomer], exactly on the model of a famous one in Italy, viz., Alsinore. The houses were all of free stone very convenient, with a noble Market Place in the Centre. . . . . .

"He erected (under the care of one Captain Steele) a forge, in which were wrought iron works of all sorts, *even Ordnance* and the greater too, most great, and curious *Pieces*. This cost full £1,500. . . . .

"He erected a miln, in which were wrought scythes in such abundance that the Irish (who had hitherto barbarously suffered their grass, which their cattle

[1] *Pat Rolls*

could not eat, to rot on the ground) now imitated the English manner of mowing and preserving hay.

"Sir Christopher Wandesford built for the new town, *from the ground*, a very handsome church, . . . . and endowed it with lands worth £300 a year. Princely magnificence! He also built a stately house for the minister and gave it to an able and godly man. . . . . "

He also built a good inn, and erected "on Colliery Hill a pretty convenient castle to protect his steward and colleries from the wild Irish."

Christopher Wandesford died on the 3rd Dec., 1640. As he lay on his sick bed, the manner in which he had acquired the patrimony of the O'Brenans lay heavy on his conscience, and he determined to make some atonement. Accordingly by his will, dated Oct. 2nd, 1640, he directed that such of the old proprietors as were in possession at the time of the Inquisition of 1635, should be paid as much money as a lease for 21 years of a moiety of the lands then held by them, was valued to be worth. Much litigation was afterwards carried on by the O'Brenans for the recovery of this bequest, but one penny of it they never succeeded in getting.

1641. In the early part of the great Outbreak of 1641, the loyalists of this district, nearly all of them Wandesforde's planters, flocked into Castlecomer. Most of them took refuge in the old castle on "the Garrison"; the remainder in the new Protestant church, and in the house of one Parkinson, an Englishman. The Catholic army under Captains Bryan and Brenan marched against them, investing the place on the 27th Nov., 1641. Soon the church was carried by storm, and later on Parkinson's house was burned down. The castle, however, made an obstinate defence, and it was only after a close siege of more than three months that it was at length surrendered, in the beginning of March, 1642.

1798. The town was attacked, and partially burned, by the Croppies, who after a sharp skirmish, known as the "Battle of Comer," were put to flight by the regular army.

Mason in his *Statistical Survey*, published in 1802, writes: "Castlecomer has 211 houses; many of them good and slated; part of this town was burnt during the late rebellion, and has been rebuilt in a handsome manner; the principal part of the town is one very broad street, well-built. A barrack for infantry has been begun above the town, estimated at above £4,000, and a new market-house is about to be erected by Lady Ormond."

## The Ancient Churchyard of Castlecomer.

The ancient Catholic parish church of the Holy Cross of Castlecomer, was probably taken down in the time of the first Christopher Wandesforde, who had

a new Protestant church erected in its stead. Not a trace of it remains. Among the many inscriptions in the graveyard, the following are the most interesting :

(1) " Here lyes the Body of Mr. Owen Brenan who deceasd. the 29th of April 1710 in the 67th year of his Age. Also the body of Barbara Brenan als. Marshall who deceasd. Feby. 22nd 1721. Here Lyes the Body of Mr. Darby Brenan, Late of Smithstown, who deceasd. Febry. the 3rd 1729-30 in the 50th year of his age."

(2) " Here Lyeth the body of Mr. Patrick Brenan, late of Cloneen, who departed this life March 28th 1723 aged 48 years. Also his son John Brenan who departed this life January the 28th 1739 aged 24 years. Also Joan Brenan his wife who departed this life the 1st day of January 1753 aged 73 years. God be merciful to their souls. Edmond McOwen Brenan, Enginr., departed . . . 1780 aged 62 yrs. He lived beloved and died lamented."

Both those inscriptions occur on two horizontal monuments lying side by side. At the end of the first is another horizontal flag inscribed :

(3) " Pray for the soul of Anne Brenan alias Meagher who depd. this life Jan. 1768 aged 27 years. also her three sons who died infants. And her husband Mr. Darby Brenan of Aughamucky died in 1799 aged 62. R.I.P."

The three following inscriptions occur on as many horizontal flags also lying side by side some distance from the preceding :

(4) " Here Lyes the Body of Mr. Donagh O'Brenan of Ardrea, who depd. this life this 4th of June 1716 in the 96th year of his age. Requiescat in Pace "

(5) " Here Lyes ye Body of Captain John Brenan late of Cruttenclough who dyed ye 9th day of Septber., 1725 & in ye 70th year of his age."

(6) " Here lies the body of Mr. Darby Brenan who departed this life the 23rd day of Novber., 1704. Also the body of Alice Hovenden his wife who depd. this life the 12th day of December 1720."

(7) " Pray for the soul of Ellin Brenan als. Keating who deceasd. the 31st of 8ber. 1713 in the 40th year of his age."

The " Garrison " hill was formerly joined to the churchyard, but is now cut off from it by the new road to Gazebo. The Castle, which stood on the " Garrison " and was besieged by the Catholic army in 1641-2, has been entirely demolished. A small fragment of a very modern building, perhaps of a barrack, may be seen on the site.

There is a holy well to the south of the churchyard, at the opposite side of the Ardra road. Old people still come to pray here. It is called by some the " Wood well," by others the " Cruckny well," which latter fairly represents the true name, viz., Tiobaṙ na Croiċe Naoiṁ, *i.e.* Well of the Holy Cross.

### Presentation Convent.

The Presentation Convent of Castlecomer, a daughter of the Presentation Convent, Kilkenny City, was established on the 29th June, 1829, its first Reverend Mother being Sister M. Lewis Aylward.

## Firoda Lower, otherwise Glenmagoo.

There was a strong castle here, about 200 yards east of the new road from Castlecomer to Ballyragget. If tradition be reliable it was founded by Margaret, the famous Countess of Ormond. Portion of the walls stood till 1824. The cellars still remain beneath the surface. The site is enclosed by a square rampart defended by a deep fosse.

Another castle stood at James Coogan's, in this townland. Its ruins were uprooted in 1860. It was known as "Grace's old castle" from its last occupant, one Ellenor Grace, who cannot have lived much later than the year 1700. Near this are a deep gripe called *Lhockeearrig* or the Red Flags, and a well called *Tubbernalhock* or Well of the Flags. Another well here is *Tubber-cannon, i.e.* Well of the Ceinnfhionn, or white-faced cow.

Among the sub-divisions of "Glanmoygowe alias Moygowe," given in a document of 1621, is mentioned "Killine-Muygowgh," that is, the Killeen, or Little Church, of Moygowe. It is evident from this that an ancient church stood in the townland. No trace of such now remains, however; nor is there any tradition as to its whereabouts.

## Firoda Upper.

This is a long, narrow strip, stretching along the eastern border of Ballyragget parish, from Rathgarra, in the parish of Ballinakill, to Rathkile, in the parish of Conahy. An old road, still traceable near Firoda School House, ran in ancient times from Ballinakill, through Loughill, Firoda Upper, and thence to Castlecomer, Kilkenny and Kells. A well-known sub-division of this townland, on the north side, is *Laccareenhee* (Leaca-Raithighe) or the Ferny Slope. In Irish Firoda is called *Feezh-ō-dhŭch;* but the meaning of the word is unknown.

## Kiltown.

This townland is, in Irish, called Cill, *i.e.* the Church. Donnogh O'Brenan, one of its proprietors in the 16th century, was nicknamed Donnogh na Kille (Donnchadh na Coille), or Donnogh of the Wood, and from this circumstance the townland frequently appears in the 17th century documents as Kildonoghonekilly, or Kill of Donnogh na Kille, to distinguish it from another Kill, in the parish of Clough, which was known as Kilnabolyskehanagh. The church stood beside Kiltown road, in a field called the "Grave field." It "was the second church named in Rome." (Tradition). No trace whatever of it remains, but the site is

marked by a graveyard 16 yards long and 10 wide, still used as a burial place for unbaptized children. There are no inscribed head-stones.

A few fields north of the churchyard is Kiltown holy well. It is called "Kealy's well" from the present owner; it was formerly known as *Thubber Philib*, or Philip's well, probably for a similar reason. It was much frequented by pilgrims on the 14th Sept., the feast of the Exaltation of the Holy Cross. On the same day a pattern was held a little to the south of the churchyard, close to Sutclief's house. It had to be discontinued a century ago owing to the riotous conduct of some of those who attended it. At Crush Eileen (Nelly's Cross), in Kiltown, is a well called *Thubber Eileen*, but it is not accounted holy. At Boherkyle (Hazel road), also in this townland, a battle, famous in local legend, was fought in ancient times.

An important branch of the O'Brenans was located in Kiltown. The last male of the family is traditionally remembered as "Sheearrha roo na Kille," or Red Geoffry of Kill[town]. Their residence stood a little to the east of the churchyard in a field called the Closhawn, and was known as "Brenan's Castle." One of its gables remained till about 1880; and is said to have been 25 ft. high and 7 ft. thick. Little mounds, &c., show that the castle and surrounding buildings covered fully an acre of ground.

## Dysart.

Its Irish name is Oifreaṁ Uí nDuach, *i.e.* the retired or secluded place in the territory of Ui-Duach. In 17th century documents it also appears as Disert-oloskane and Desert O'Leskan, *i.e.* Dysart of [an old tribe, or family, called] the Ui Loscain.

The parish church of Dysart, swept away several years ago by the fierce floods of the *Dyneen rooa*, was dedicated to St. Brendan, Abbot, (May 16th). It, too, was the "second church named in Rome." (Tradition). In 1392 Robert Colkings was Vicar of Dysert. John O'Tonory, Bishop of Ossory (1554-65), appropriated the Church of "Desard-in-Dogh" to the Vicars Choral of St. Canice's. In the churchyard are about half-a-dozen inscribed monuments, dating from 1759 onwards.

The pattern of Dysart was held, not on the festival of the patron Saint, but on the 29th of September, the *dies dedicationis* of the ancient church.

## Rathcally.

The townland of Knocknadoge (in Irish, *Kruckawnadhō-ig-ă*, the Hill of the feadóg or plover) is traditionally said to contain 700 Irish acres, of which 320

belong to Knocknadoge proper, and 380 to *Rathcally*. The former is described as bounded on the south by the Dinin, and all along on the other three sides, in the form of a crescent, by Rathcally. Rathcally thus touches the Dinin, at its eastern and western extremities, while it is bounded by Smithstown on the north. Gillapatrick O'Brenan, chief of the Clan-Morriertagh, who were the principal sept of the O'Brenans, had his seat at Rathcally, in the first years of the 17th century.

The great rath from which Rathcally derives its name is situated a little to the east of Dysart churchyard, on the right of the road from Dysart bridge to Smithstown. The inner enclosure, 56 paces across, is surrounded by a double rampart and fosse. A passage leading from it to the west was discovered not many years ago. In Irish this rath is called Rath-Ceallaic, *i.e.* Ceallach's Fort.

There is another great fort in the north of Rathcally, on the bounds of Smithstown. It is 70 paces in diameter, part of the surrounding fosse being 14 or 15 ft. deep. A plan and section of this rath may be seen in the *Kilk. Archaeol. Journal*, Vol. I., p. 246. Its old name is forgotten ; it is probable, however, it was Rathomin, or Toimin's Rath, so often mentioned in O'Brenan documents. Beside this rath is a beautiful waterfall, known as Foyle Rock, close to which are a *Clash-an-Eyesshing*, or Mass Pit, and the site of a Leaba-Dhiarmada.

## Mass-Stations of the Penal Times.

The Battle of the Faith in this Parish, after the coming of the English planters, in 1637, needs no better proof than that afforded by the number of open-air Mass-stations, still pointed out, in the vicinity of the town of Castlecomer. These are :

(1) *Kruckawn-an-Eye-shing*, or the Hill of the Mass, in John Coogan's land in Firoda Lower, two fields south of the site of Grace's old castle. The hill which sheltered the priest while offering up the Holy Sacrifice is now removed, and the field levelled.

(2) A " Mass Pit," also in Firoda Lower, two fields south of Kruckawn-an-Eyeshing. It is now called the Bull Pit.

(3) A " Mass Pit " in Kiltown, in Thomas Cody's land, a few fields to the north of Kruckawn-an-Eyeshing. The pit has been partially levelled, but a hollow yet marks the spot.

(4) *Clash-an-Eyeshing*, or Pit of the Mass, in Glenmullen.

(5) *Sceach-an-Eyeshing*, or Mass Bush, in Knocknadoge, near Mr. White's house, and bordering on the Dinin river.

(6) *Clash-an-Eyeshing*, at Foyle Rock, on bounds of Knocknadoge and Smithstown.

(7) *Bawr-an-Atthina*, Hill of the Furze, in Smithstown, was also a Mass-station.

(8) Mass-Ford, though now in Clough, may be added to these, as it belonged to Castlecomer in former times.

## Chapels.

For a long period the Chapel of Clough served as the parish chapel of Castlecomer, no chapel being allowed on any part of the Wandesforde estate. At length, however, bigotry began to relax, and about the middle of the 18th century a small thatched chapel-of-ease was erected in Castlecomer, close to the present chapel yard, on the rising ground now called Van Diemen's. It was in use till about 1790.

CHALICE OF THE PENAL TIMES.
Found at Castlecomer about 1860.

It was succeeded by the late parish chapel of Castlecomer, which now serves as a National School. While removing an old wall near this chapel, about the year 1860, the workmen found, concealed in the masonry, a very old and much battered pewter chalice. The cup and stem were held together by twine. In the cup was a linen purifier, and over it was the paten. All were tied up in an old linen bag. For some years these relics were taken charge of by the Nuns of Castlecomer Convent; they now form part of the priceless collection of ecclesiastical treasures in the Museum of St. Kieran's College, Kilkenny.

The foundation of the present parish church was laid August 16th, 1844, during the pastorship of Father Joseph Butler. The work begun by him was continued and brought to completion by his successor, Father Aylward.

## Parish Priests.

Rev. Darby Freney was "Vicar" (which most probably here means *Pastor*) of Castlecomer in Aug., 1669. In 1677 he witnessed the will of James Brenan of Cloneen, gent., subscribing his name in an old but firm hand, thus "Derby Freyny." He was still living, June 5th, 1682, as will appear from what follows.

Rev. Father Forrestall was P.P., Aug. 28th, 1682, and is mentioned as such in the nuncupative will of Luke Brenan, of Mayhora, made at this date: thus :

"4th he left to the clergy three pounds ten shillings, namely to Father John Danell twenty shillings, to Father Patrick Marshall twenty shillings, and to the parish priest, Father Forstall, thirteen shillings. He left father Thomas Brenan his sorrell nagg."

He is also mentioned in the nuncupative will of William Brenan of Mayhora, June 5th, 1682, thus :

"Item he desired the said brother, Luke Brenan, to pay five pounds ten shillings sterlg. to the clergy hereafter named vizt. one pound ten shillings to father fforstall, one pound to father Brenan, one pound to father Marshall, one pound to father Daniell & one pound to father Freny."

The witnesses to this will were "Robert fforstall" (probably the priest), Marion Seymor, and Luke Brenan.

Rev. Denis Cullenan was P.P. in 1698 and 1711. In 1704 he resided at Damerstown, and was then 48 years of age. He had been ordained at Kilkenny, by Bishop Phelan, in 1679.

Rev. James Comerford is buried in the old church of Muckalee, where his monument sets forth that "he served y^e^ parishes of Castlecomer [and] Muckalee 40 years" and "died Febry. y^e^ 21st, 1749-50 aged 74 years." According to local tradition he was *Parish Priest* of Castlecomer and Muckalee, and was a native of Clougharinka, or some other townland, in the vicintiy of Muckalee chapel.

Rev. James Brophy was the next P.P. He was born in Ballyhimmin, in this parish, and was C.C., The Rower, it is said, in 1745. He was a devoted student of Theology, and a *Cursus Completus Theologicus*, in 13 MS. vols., the work of his mind and pen, may be seen in St. Kieran's College Library. In the College Museum there is another Theological MS. of his, written, as the title-page states, "a Jacobo Brophy, Presbytero Ossoriensi in Hibernia, 10ber. y^e^ 27, An. Dom. 1747." In this MS. Father Brophy enters the following interesting lists of the Patrons and Dedication Days of the different old churches included in his parish :

"Dies Dedicationis Ecclesiarum particularium in districtu de Castlecomer :—
"Dies Dedicationis de Castlecomer, Dominica 2a post Epiphaniam.
"Dedicatio de Dysart, Dominica post festum Sancti Michælis.
"Dedicatio de Mucolly, Dominica 8a post Pentecosten.
"Dedicatio de Killmadum, Dominica 10a post Pentecosten.
"Dedicatio de Mothill, Dominica 3a post Pentecosten.
"Dedicatio de Killmademock, Dominica 14a post Pentecosten.
"Patroni istarum Ecclesiarum :—
"14ta mensis 7 bris. Exaltatio S. Crucis, patrona de Castlecomer.
"Patronus de Dysart, Brandanus, Abbas, 16a Maii.
"Patrona de Mocully, Nativitas B. M. Virginis.
"Patronus de Killmadum, Sanctus Andreas, die 30a 9bris.
"Patronus de Mothill, Sanctus Nicholaus Tolenti, 10a 7bris.
"Patronus de Killmademock, Sanctus Gimacus, die 10a 10bris.

In 1751, Dr. Linegar, Archbishop of Dublin, received instructions from Rome, which he was ordered to transmit to the Archbishops of Armagh, Cashel and Tuam, and, through them, to their suffragans, exhorting them to subdivide extensive districts into new parishes. In accordance with these instructions, Dr. Dunne, Bishop of Ossory, in the same year (1751), relieved Father Brophy of a great part of his extensive charge, erecting it, *virtute decreti Apostolici*, into an independent parish to be known as the parish of Muckalee. Tradition relates that the new arrangement was displeasing to Father Brophy, as he regarded it as an invasion of his parochial rights. After he had governed Castlecomer 24 years, he was translated to Inistioge, Feb., 19th, 1774. He died at a very advanced age about 1790, having been superannuated for some years, and is stated to have been buried in Clodiagh.

Rev. Michael Kealy became next P.P., Feb. 21st, 1774. He died Feb. 24th, 1781, aged 54, and is buried in Clough.

Rev. James Lalor then became P.P., Feb. 26th, 1781, and was translated to Templeorum, Oct. 5th, same year.

Very Rev. Andrew Phelan was born in 1747, probably in Maudlin, Conahy. He received all Orders from Tonsure to Priesthood, from Dr. Burke, at Mr. Richard Hoyne's residence, Garrychreen, near Kilkenny, on the 20th, 22nd and 23rd Feb., 1771. He was appointed P.P. Castlecomer, Oct. 6th, 1781, and Canon of Killamery, Sept. 21st, 1789. He died at his house in Ryefield, March 20th, 1807, and is buried in the churchyard of Clough, in the same grave with his predecessor.

Very Rev. Malachy Brenan was a native of the parish, having been born in Mayhora House, in 1772. He was the first Ossory man admitted to Maynooth College, where he entered for Theology, Oct. 5th, 1795. After his ordination, in 1797, he was appointed C.C. Castlecomer, and here the whole term of his priesthood was spent. He appears on the list of Diocesan Canons in 1808, but his prebend is not mentioned. He died at his residence, Woodview House, (which had been built for him by Lady Ormond), March 17th, 1817, and is buried with his friends in Clough.

Rev. John Delany, the next P.P., was translated to Ballyragget in May or June, 1822.

Rev. Edward Walsh was born in the town of Ballyragget, in 1770. He studied in Maynooth, where he entered for Physics, Sept. 3rd, 1798. After his ordination he was C.C. St. Canice's, from Oct., 1803, to Sept., 1804, Professor in the Old Academy, from 1804 to the beginning of 1808, and then C.C. St. Mary's for about half a year. Freshford was his next mission till Oct., 1816, when he was brought back to St. Mary's as Adm. He was promoted thence to the pastoral charge of Ballyragget, in August, 1817. In May or June, 1822, he was translated

to Castlecomer, having exchanged parishes with Father Delany. Seven years later he resigned Castlecomer absolutely into the hands of the Vicar Capitular, Dr. Brenan, May 4th, 1829, and was allowed his support out of its revenues. He then retired to Kilkenny, where he lived privately for some time. He subsequently went on the American mission, became a V.G. there, but returned again to Kilkenny, where he died, in Dean Street, on the 17th June, 1840. He was buried, as he desired, at Ballyouskill, his grave being directly opposite the western door of the chapel, beside the gravel walk.

Very Rev. Nicholas Shearman became next P.P. in Aug. or Sept., 1829, and was translated to St. Patrick's, Kilkenny, in January, 1831.

Very Rev. Laurence Murphy. After the translation of Father Shearman, Castlecomer and Clough were separated, and the Rev. Laurence Murphy was collated to the former in July, 1831. He was translated to Thomastown, in Feb., 1838.

Rev. Joseph Butler was born in Pleberstown, March 27th, 1791, and was baptized the same day by the Rev. Martin Bergin, C.C. Having made the preliminary studies elsewhere, he was admitted to Maynooth for Humanity, Sept. 26th, 1807. After his ordination he was C.C. Castlecomer, St. Patrick's, &c., and was collated to Castlecomer in Feb., 1838. Desiring to devote himself exclusively to his own sanctification, this venerable priest resigned the pastoral charge in 1847. He soon after set out for the Eternal City, where he intended passing the remainder of his life. Acting, however, on advice he received there, viz., that he should return to his late parishioners, live in their midst, and continue to edify them by his good example, he came back to Castlecomer, and a few years later closed his last day, in the odour of sanctity, in Mr. Heath's house, in Kilkenny Street. He died Dec. 12th, 1851, and is buried in Castlecomer parish church.

Very Rev. Edward Aylward was appointed to the parish in succession to Father Butler, in June, 1847. He was born in Knockmoylan, Ballyhale, in 1804; became a student of Burrell's Hall, May 21st, 1820; and passed on to Maynooth, for Logic, Aug. 25th, 1825. At the close of a very distinguished Theological course he was promoted to the Dunboyne Establishment. He was ordained in 1832, and in the October of that year became a Professor in Birchfield College, and President or Vice-President of same, in March, 1838. When Birchfield was broken up, on the transference of the students thence to St. Kieran's, in the end of 1838, Father Aylward took over the charge of the new College, as acting-President (Dr. Kinsella being the nominal President) and Professor, and discharged the weighty duties of both offices with eminent success. In 1843 he was changed to the curacy of The Rower, which was the field of his labours till his promotion to Castlecomer, in 1847.

The completion of the parish church, the foundation stone of which had been laid in 1844, was Father Aylward's first care, after his appointment to this parish; and the task, though herculean at the time, was accomplished, in the course of a very few years, through his zeal and energy, and the generosity of his ever faithful flock. During the eighteen years of his pastoral charge, he led his people to God by word and example; he was, moreover, their tower of strength, in their battle against landlord oppression and tyranny, against souperism and proselytism, and the other evils under which they suffered since the terrible famine of '47 had swept over the land. It is little wonder, therefore, that his memory is held in benediction in Castlecomer, and that his name is still a household word not only here, but in all north-east Kilkenny.

In 1854 he was promoted to the Chancellorship of the Diocese. After a lingering illness he was called to his eternal reward, on the 9th of January, 1865, and is buried in the parish church. The following obituary notice of Father Aylward, penned by his friend, Father Mat. Keeffe, is copied from the *Irish Catholic Directory* of 1866:

"Edward Aylward, the eldest son of Mr. Richard Aylward, a wealthy and respectable farmer, was born at Knockmoylan, in the parish of Ballyhale, County Kilkenny, in 1804. The family was remarkable for great piety as well as natural talents of the highest order. A younger brother, Patrick Aylward, died when a Subdeacon, and had so distinguished himself as a student of Maynooth College, that he was regarded as a prodigy. Thomas, the youngest brother, became a Christian Brother, and died at the house of the Order, Mount Sion, Waterford, in 1861. The two sisters of Father Aylward are Nuns of the Presentation Order in the Convent of Castlecomer. His aunt was one of the founders of that house—a saintly woman, who lies interred in the Convent Cemetery. The Rev. Messrs. Brenan, three most respectable priests of this Diocese, were his uncles.

"After seven years spent in the Diocesan Academy, Kilkenny, he entered Maynooth in 1825, and early in his College course was appointed Monitor to the lay house, the qualifications for which office are not so much high talents, as strict regularity of conduct, a steady observance of discipline, and those other traits of character which the Superiors look for in some of the students to hold them up as an example to the rest. As regards his special ability and progress, it will be sufficient to say that when the Royal Commission was appointed to inquire into the management and government of the College, and it was determined to examine, besides the Superiors and Professors of the house, some of the students, with regard to their preparatory education, present studies, and the general condition of the College, Edward Aylward was selected as the person pre-eminently qualified to appear before the Court, and discharge a duty at once so important and so delicate. By his address, courage and ability he won golden opinions, and elicited the applause of the Professors and the students, as well as the admiration of the Commissioners. During his College course he gained the highest distinctions, and was every year what is called a first premium man. Having spent the usual time on the Dunboyne Establishment, in 1832, he received Priest's Orders at the hands of the late Dr. Kinsella.

"In the same year he was appointed Professor of Logic in the Diocesan College of Birchfield. He was subsequently Professor of Physics and Theology, and was the last President of that venerable establishment. Father Aylward was at home in the professor's chair. Probably he has been seldom equalled as a lecturer in Moral and Natural Philosophy as well as in Theology. His great mind, highly trained and cultivated, was capable of grasping anything to which he applied himself, and he had command of words the most appropriate to convey to others his own ideas, clear and luminous, on things the most subtle, abstruse, and metaphysical.

"In 1843 Father Aylward was transferred from the Presidency of the Diocesan College to the Curacy of The Rower, in Kilkenny, and entered on his new duties with all the freshness, zeal and energy of a priest just ordained, and who is appointed to his first mission. Here he remained for three years, and it will be a sufficient indication of the manner in which he performed the work of his mission, and

of the estimation in which he was held, to mention the fact that when, on the death of the Right Rev. Dr. Kinsella, the parish priests met for the purpose of forwarding three names to the Court of Propaganda, out of which the Bishop was to be chosen, Father Aylward, who was then a comparatively young priest, was one of the three. The other two were the present venerable Bishop of the Diocese, who stood on the paper as *dignissimus*, and Dr. O'Hanlon of Maynooth College.

"One of the first acts of the new Bishop was to promote Father Aylward to the parish of Castlecomer, and here he had ample opportunity of developing more fully his zeal for religion, his concern for the people, and his sympathy with the poor and the oppressed. It was usual with him, during the terrible famine years to hold Tenant Right meetings in Castlecomer. He was one of the original members of the Council of the Tenant League, and there were few whose opinions had more weight in that body, which embraced so much of the genius and public virtue of Ireland.

"The writings of Father Aylward show that he was a perfect master of the English language: while as a preacher he was ready, fluent, eloquent and persuasive. One at least of the productions of his pen, the letter signed 'P.C., A Remonstrance' on the Bequest Act, will be remembered as long as anything Junius wrote. The only thing he ever got printed in the shape of a book was a controversial tract which is so full of point, wit, and conclusive argument, that we regret he did so little in that way.

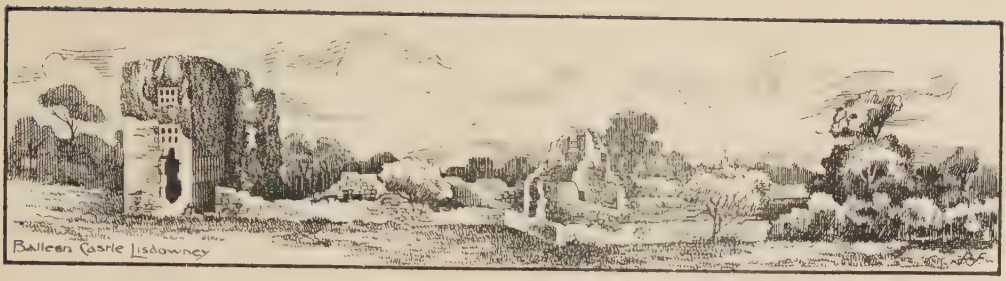
"Two months before his death, Father Aylward, who, by the sanctity of his life, was always prepared to die, sent for his confessor, and asked for the last Sacraments. He received them with the deepest sentiments of devotion, fully resigned to the adorable will of God. After this he had hardly any communication with this world, and spoke as little as possible with anyone except his Curate, who frequently gave him the Holy Communion, and read for him pious lectures. He had an ivory crucifix in a raised position at the foot of his bed, and a beads grasped in the poor shrivelled fingers of his hand. Thus on the 9th of January [1865], died Father Aylward, putting all his hopes in the bleeding wounds of his crucified Saviour, and praying to Mary, the Immaculate Mother of God, with that singular devotion for which, during life, he was so remarkable."

Very Rev. John Kelly, D.D., son of James Kelly and Margaret Sanfy, was born in Maudlin Street, Kilkenny, and was baptized March 17th, 1820. He was brother of the Very Rev. Mat. Kelly, D.D., Canon Theologian of Ossory and Professor of Ecclesiastical History, Maynooth College; nephew of Most Rev. Patrick Kelly, Bishop of Waterford; grand-nephew of Very Rev. Edward Nowlan, Dean of Ossory; and great-grand-nephew of Rev. Patrick Nowlan, P.P., Rosbercon, who died in 1759. By his maternal great-grandmother, —— Walsh, he was related to the Very Rev. John Walsh, P.P., V.F., Slieverue, and to a host of Walsh Mountain priests.

At an early age he became a student of Burrell's Hall, whence he passed to Maynooth for Logic, Aug. 25th, 1838. After a distinguished career in the Alma Mater of the Irish Priesthood a small part of which was spent on the Dunboyne, he was ordained by Dr. Kinsella, in May, 1845, and was appointed temporary C.C. of Durrow, in 1846. After a few months he was translated to St. Patrick's, in Aug., 1846, and here he laboured till Sept., 1864, when he was appointed Adm. St. John's. Some months later he was promoted to Castlecomer, early in 1865. He became Canon of Mayne in 1869, and Canon Penitentiary of the Diocese in 1873. He was a venerable priest, loved and respected by his flock, and by his brethren in the ministry. After a brief illness, he died April 1st, 1883, and is buried in the graveyard attached to the parish chapel.

VERY REV. THOMAS KELLY was translated from Lisdowney, in May, 1883, and was again translated to St. Canice's, Kilkenny, Dec. 12th, 1889.

THE VEN. AND VERY REV. MICHAEL CODY, present P.P., Archdeacon of Ossory, succeeded Dec. 16th, 1889, having been translated from Castletown.




## CHAPTER VII.

### PARISH OF CASTLETOWN.

OFFERLANE, or Upperwoods, formed one parish from remote times, till the year 1839, when it was broken up into two new parishes, viz., Castletown and Camross. Of these, Castletown has an area of about 17,128 statute acres.

#### Castletown.

The town of Castletown stands on the south bank of the river Nore, which, at this point, separates the parishes of Castletown and Mountrath, and the Dioceses of Ossory and Leighlin. In ancient records it is sometimes called Castletown-Offeralane, that is, Castletown in the territory of Ui-Foircheallain, to distinguish it from Castletown in the parish of Kyle, Castletown-Criffin in the parish of Rathdowney, and Castletown-McCody in Galmoy. Its name is derived from an old castle which formerly stood on the site now occupied by the P.P's house, but of which nothing remains save a large piece of the courtyard wall, a broken turret or two, a gateway, and a half-filled-up fosse.

On the 20th April, 1290, Gilbert de Clare, Earl of Gloucester, surrendered to the King his castles of Kilkenny and Offerclane, and received a re-grant of same during the following month. An "Extent" of the possessions of Joan, Countess of Gloucester, widow of Earl Gilbert, dating 1307, has the following endorsement: "And be it known that there is a castle [viz., that of Castletown] in Offarclan, which belonged to the Countess aforesaid, in which are contained, as well in lordship as in demesne, 29 carucates and 60 acres of land, which formerly were wont to be worth £26 4s. 4d.; but as this castle lies in a strong march, all the lands aforesaid lie waste on account of the war of the Irish, so that nothing can be recovered there-

from ; but the lord the King spends £40 a year of his own on the custody of the castle." [1] In 1309 Thomas de Centewelle was Constable of the "castle of Offerclan," and held it for the Crown.[2]

As time rolled on, however, the English lost sway over Upper Ossory, and the castle, with the whole cantred of Offerlane became subject to MacGillapatrick. On the 21st August, 1600, the castle was burned to the ground by Teige Fitzpatrick, afterwards Lord of Upper Ossory, at the approach of the Lord Deputy and his forces.[3] John Fitzpatrick, brother of Teige, settled down in Castletown in the early years of the 17th century. He was most probably the founder and first occupant of the very old house which now serves as a residence for the P.P. of Castletown.

### Churchtown

Churchtown or Baile an Teampuill, is in the immediate vicinity of Castletown. The ruined structure which originated the name, is a quadrangular building 53 ft. long externally and 29 ft. wide, and affords an interesting example of a most ancient church partially rebuilt and enlarged at a very remote date. The north side-wall, which is 10 ft. high, and the west gable, are still almost perfect : the east gable has a breach in the centre from top to bottom, but its sides remain, together with three not inconsiderable pieces of the south wall.

In the north side-wall, opposite where the altar stood, is a doorway closed up for centuries, yet still preserving all its distinctive features. Its external sides are framed with reddish freestone, chiselled and chamfered ; the top is round, or rather slightly curved, and is turned with small rough stones. On the outside it is 6 ft. 3 in. high to the spring of the arch or curve, and 9 in. thence to the apex ; its width at the ground is 4 ft. 4 in., and at the springing of the arch 4 ft. Being thus of the Celtic pattern it belongs to a date not later than the 12th century. A curious circumstance connected with it is that it is 2 in. wider on the outside than on the inside. The north side-wall, from this door included, to the west end, is all of the same age, strongly built, and 34 in. thick : it may be coeval with the west gable, which is of the same thickness and solidity, but has neither door nor window and is not bonded into either side-wall.

The south side-wall where it adjoins the west gable, to an external length of 14 ft. 3 in., is only 31 in. thick, and is of the same date as the opposite wall. Here was the public entrance door, now much injured, but which appears to have been

[1] *Calendar of Documents, Ireland.*
[2] *Pat. Rolls.*
[3] See Vol. I. introduction, p. 88.

the counterpart of the closed-up door in the north wall, with this exception that its sides splayed towards the inside and not towards the outside.

The remaining fragments, viz., three pieces of the south side-wall, two of the east gable, and 5 ft. of the east end of the north side-wall, are all, except a small portion of the east gable, of same date, belong to the original church, must be centuries older than the parts we have already described, and carry us back almost to the introduction of Christianity into this country. They vary from 31 to 33 in. in thickness, and are built of small-sized stones and hard grouting. They preserve but one feature of interest, viz., in the south-wall, close to the door, an original window framed with rough stones, broken at top, and now only 17 in. high ; it is

CHURCHTOWN CHURCH. SOUTH VIEW.

12 in. wide externally, with no splay one way or other for the first foot, after which it splays internally to a width of 2 ft. 8 in.

About 4½ ft. of the north side of the east gable, towards the centre, belongs to about the year 1400, when an ogee window, fragments of which lie around was inserted at the back of the altar. This window had a hood moulding, ending in two very rude carvings of human heads, which have been removed to Mr. Tarrant's premises in Castletown.

The ancient holy water font, which lies in the graveyard, is of the most primitive description, being merely a small rough piece of greenstone, with circular bowl 12 in. wide at top and 3½ in. deep. There is a rough holed-stone beside it. There

are several inscribed monuments, but none older than about 1750; on one is: "Here lieth the body of Daniel Deleign, who died the 16th of Feb., 1796, aged 84 years: also the body of his sister Judeth, who died the 28th of April, 1787, aged 74." The denizens of this tomb were probably relatives of Father Denis Deleign (pronounced *Dee-linn*), P.P. St. John's, and V.G. of Ossory, who died in 1773.

According to Bishop Phelan's *List*, the patron of "Ballintiampuil, *anglice* Church-Town," is St. "Cedus [pronounced *Keedus*] seu Edmundus, Episcopus, 20 Novembris." Again, in 1669, the P.P. signs himself "Pastor Ecclesiæ *S. Cedi*." [1] There are two saints named Cedus, in Irish, Caeti, Coeddi, Caete, and Caoide, (pronounced *Keedhĕ*); one of them an *abbot*, patron of Domhnach Chaoidhe (now Donagheedy, Co. Tyrone), and commemorated in the *Martyrology of Donegal*, on the 25th of October; the other a *Bishop*, and commemorated on the 24th Oct. The latter is, no doubt, the patron of Churchtown. The fact of his feast being kept here on the 20th of Nov., and not on Oct. 24th, presents no difficulty, as it is by no means uncommon to find the same Irish Saint honoured on different days in different churches. In entering his festival on the 24th Oct., the writer of the *Martyrology of Donegal* adds: "The Cain Adamnain states that Ceti the Bishop, was one of the Saints who were security to free the women from every kind of captivity and slavery; and it is likely that it is of him he speaks." He is probably identical, too, with Coeddi, Bishop of Iona, who died, according to the *Four Masters*, in 710. One other ancient Ossory church was dedicated to this Saint, namely, that of Rath, formerly "Rathkilkeedy," in the northern extremity of Ballyragget parish.

The church at Churchtown, and not that at Anatrim, was the Parochial church of Offerlane, and hence gave title to the local clergy. Thus, according to the *Rental Book* of the Earl of Kildare, drawn up early in the 16th century, that nobleman was entitled to certain duties or tributes from "Ossory M'Gyllepatricke's countre," and among them "Upon the *Vicar of Chircheton* iiiid. of every cow, a swyne of every croo of swyne, and a mutton of every croo of shepe belonging unto him;" [2] again on the 30th June, 1556, "Thady M'Fynyne, *priest of Ballentample*," with many of the chief men of the Irishry of Upper Ossory, received a "pardon"; and in 1669, as stated above, the P.P. of Upperwoods or Offerlane, styles himself "*Pastor Ecclesiæ S. Cedi*," that is, of Churchtown.

The Rectory of Offerlane or Churchtown was appropriated to the Cistercian Abbey of Duiske, otherwise Graiguenamanagh, by William Fitz John, Bishop of Ossory (1302-17), and continued in possession of the monks of said Abbey, down to the time of Henry VIII.

[1] See Vol. I., p. 118.
[2] *Kilk. Archæol. Journal*, Ap. 1862, pp. 124-5.

### Russian.

Very slight traces of the walls of an ancient church are still to be seen in this townland, in a field on the bounds of Paddock, called the "Kyle [*i.e.* Church] meadow." It was a very small church, having been, apparently, no more than 11 ft. wide on the inside. Beside it is the "Burying Bush," a large *sceach*, around which lies the graveyard. The original enclosing fence has been levelled, but its circuit, which was considerable, can be easily traced. Only unbaptized children are now buried here. There are no head-stones.

There is a tradition that, after building this church, the founder removed to Kyle, otherwise Kyle-Clonfert-Molua, beyond Borris-in-Ossory, where he erected another church and permanently settled down. Should this tradition be reliable, the founder of Russian church can be no other than the famous St. Molua, whose death is entered in our Annals under the year 605.

Russian represents the Irish Roiṙin, *i.e.* the little Ros. The word *ros* enters into the composition of many townland names in this Diocese, especially in Upper Ossory. It sometimes signifies a wood, and sometimes a point or promontory. When used in the latter sense it may denote (*a*) a portion of land partly surrounded by water, (*b*) an angle of land formed by the meeting of two rivers, or (*c*) a piece of land round which a river merely winds its course. Ross, beside Cullahill castle, certainly signifies a wood, as there is no water whatever on the townland. All the other Rosses in Ossory, such as Rosbercon, Rosdarragh, Rosconnell, Russian, Kilrush, &c., are found to lie along river courses; and though they may, in some instances, have taken their names from woods, they certainly seem, in most cases, to have taken them from their connection, in one or other of the three ways mentioned above, with water. Hence though Russian or Roisin may signify the little wood, it is much more likely that it means the little promontory.

There was a castle at Michael Burke's in Clonin (Cluainín, the little meadow); its walls, which were very strong and about 40 ft. high, were taken down, almost to the ground, about the year 1850.

### Kilbrickan.

The ruined church of Kilbrickan stands in the townland of the same name, within a few yards of the river Nore. The site was very strangely chosen, being so low-lying that, to save it from being submerged whenever the river became even moderately swollen, a huge dam of great length had to be constructed. The church has all the appearances of great antiquity. It is rectangular in shape and

measures 55½ ft. in length and 26 ft. in breadth, the walls being 3 ft. 9 in. thick, and varying in height, at present, from 7 ft. downwards. In the south side-wall, on the inside, there are two recesses, about 2 ft. wide and reaching to the ground, one beside the altar, the other about the middle of the wall; the upper parts of the recesses, probably containing windows, are broken away. There was no doorway in this wall. An aged tree, growing up in the centre of the west gable, probably occupies the place of the original entrance. The stones used in the building were very rough, but not very large: no cut-stone. Tradition affirms that there was a monastery here in early times.

No interments have taken place about the church in the memory of anyone now living. There are no monuments now visible, all having sunk beneath the surface of the graveyard long ago. It is said, however, that one large monument, with an inscription, was formerly fixed into the south wall of the church, on the inside, and that it was removed thence to Kilbrickan House, by a man named Roberts, who made use of it there as a hearth-stone in his bed-room.

The Irish name of Kilbrickan, still remembered, though the Irish language has been dead here for generations, is *Kyle-Bruckawn*, *i.e.*, Cill-Bhocáin, the Church of St. Brocan or Brogan.

## Coole Hill.

There was a very ancient burial ground in Mr. Justin's land on the top of Coole Hill, a quarter of a mile south of Kilbrickan church. It occupied the angle, to the right, formed by the road from Kilbrickan station, at its meeting on the Hill, with the old road leading thence to Castletown. It was about a quarter of an acre in area. Though unused for interments, perhaps for centuries, and not surrounded by fence or wall, it remained undisturbed till about 1850, when it was at length uprooted and levelled. Now not a trace of it remains, and even its site is known to but very few.

## Camclone.

In Camclone (*Hibernice* Cam-chluain, the crooked or curved meadow), there was a church in the earliest times. Father Colgan, in his *A.A.SS.*, p. 799, mentions it, and endeavours, but ineffectually, to identify it with a church called Camachadh, at which a St. Colman was venerated on the 31st of March. "There is," he writes, "in the Diocese of Ossory, in Leinster, a church called Cam-chluain." There has been no trace of this church in living memory, but its site is still known, in Camclone, in a field called the "Bunny Hill." The "Bunny Hill" is now all under

tillage and the graveyard destroyed; but formerly, during the "trenching" of the potatoes or wheat growing here, human bones were invariably thrown up. James Peters of Camclone (1813-1900) informed the writer that in his early days he always heard the old people say it was a "*church*yard" was on the "Bunny Hill."

The townland of Boston adjoins the "Bunny Hill."

## Cashel.

St. Garadh, Lon, or Lon-garadh, an Ossory Saint of early date, distinguished as well for his great learning as for his eminent virtues, was the founder and patron of the church of Cashel (or *Coshel*, as the name is locally and correctly pronounced). He was the contemporary of St. Columbkille, and pre-deceased him, so that his death must have occurred before the year 597. He is commemorated in the *Martyrology of Tallaght*, on the 24th of June, as

"Lon of Cill-Gabra,"

that is, of Kilgorey, in the parish of Doonane, on the borders of the parish of Clough.

The *Martyrology of Donegal* also commemorates him on the 24th of June, as

"Lon of Cill-Gobhra,"

(from which it may be concluded that his festival was kept at Kilgorey, on the 24th of June); and again on the 3rd Sept., thus:

"Lon-garadh of Sliabh Mairge, or of Magh Tuathat. Lon-garadh Coisfinn [*i.e.* of the white foot], of Disert Garadh, in the north of Ossraighe, *i.e.* of Magh-Garadh in Ui-Faircheallaigh, and of Cill-Gabhra, in Sliabh Mairge. It is said that the book-satchels of Erinn, and the Gospels, and the lesson-books of the students, fell from their racks on the night of Lon-garadh's death, so that no person should ever understand them as Lon-garadh used to understand them. It was of this was said:—

'Lon died, [Lon died,]
Garadh was unfortunate;
He is a loss to learning and schools
Of Erinn's isle to its extremities.'

"A very ancient old-vellum-book, which we have mentioned under Brighit, at 1st Feb., and under Patrick, 17th March, states, that Lon-garadh, in his habits and life, was like to Augustine, who was very wise."

The *Feilire of Aengus*, at same date (Sept. 3rd), has:

"Longarad, a delightful sun."

On this passage, the Scholiast in the *Leabhar Breac* thus comments:

"*Longarad, i.e.* of Sliabh Mairge or in Mag Tuathat in the north of Ossory. Longarad the white-legged in Mag Tuathat in the north of Ossory, *i.e.* in Ui-Foirchellain, *i.e.* in Mag Garad in Disert Garad especially, and in Cell Gabra, in Sliabh Mairge, in Les Longaradh. Whitelegged, *i.e.* great white hair through his legs. Or bright-white were his legs. A sage of learning and jurisprudence and

poetry was he. To him Colombcille chanced to come as a guest, and he hid his books from Colomb, and Colombcille left his curse on Longarad's books, to wit, 'May that,' quoth he, 'as to which thou hast shown niggardliness be of no profit after thee.' And this was fulfilled. For the books still remain and no man reads them. Now when Longarad was dead, men of lore say this, that the book-satchels of Ireland fell down on that night. Or it is the satchels wherein were books of every science in the cell where Colombcille was that fell then, and Colombcille and everyone in that house marvel, and all are silent at the noisy shaking of the books. So then said Colombcille: 'Lon-garadh in Ossory,' quoth he, 'a sage of every science, has now died.' 'May it be long till that comes true,' quoth Baithin. 'Unfaith on the man in thy place,' says Colombcille et dixit Colombcille:—

'Dead is Lon
Of Cell garad--great the evil!
To Erin with her many homesteads
It is ruin of learning and schools.

'Died hath Lon
In Cell garad—great the evil!
It is ruin of the learning and schools
Of Erin's island over her border.'"

The Saint's church of Disert-Garadh, though described so minutely above as in Magh-Garadh, in the territory of Magh-Tuathat otherwise Ui-Foircheallain, in the north of Ossory, has been hitherto sought for in vain. Its position is, however, no longer doubtful. It stood within the churchyard of Cashel, on the south bank of the river Nore, in the original Ui-Foircheallain. The Irish name of this churchyard, as still traditionally handed down in the locality, is *Coshel-Gorra*, which exactly represents Caiseal-Garaḋ, or St. Garadh's Cashel. The townland of Cashel, which is called from the churchyard, formerly bore the same name. Thus, Brian Oge, Lord of Upper Ossory, by his will, made in 1581, leaves his lady all the lands "he hath in Ballytrasney & in and about Cashel*garwe*," that is, in the two adjoining townlands of Ballytarsney and Cashel.[1] The Down Surveyors found that Daniel Fitzpatrick, an Irish Papist, was possessed of the three adjoining townlands of "Ballytarsney, Cast[l]e*garrow* & ffarendonoghery," in the parish of Offerilan, in 1653; and in the Book of Survey and Distributions, in 1657, the townland again appears as Castle*garrow*.

The change of the church-name from *Disert*-Garadh to *Cashel*garwe and *Castle*garrow, is in perfect accordance with what we meet with elsewhere in Ireland. *Disert*-Diarmada has, for instance, been changed to *Castle*dermot, *Disert*-Chiarain to *Castle*kieran, *Disert*-Iolladhain to *Castle*dillon, &c.—the change of name, in each case, being due, either to the extraordinary system of corruption which the word "disert" has undergone in topographical nomenclature; or, to the fact that a castle was erected on or near the site of the Disert or hermitage, long after the Saint, from whom it was called, had gone to his reward. Similarly, in the case of *Disert*-Garadh, *Disert* has been corrupted into *Cashel*, or, which is much more

[1] See Vol. I., Introd. p. 84.

probable, *Disert* was substituted for *Cashel* when St. Garadh's hermitage had become enclosed by a strong *caiseal* or stone wall.

The Church of Disert-Garadh was situated to the rere of Mr. England's house in Cashel, in the "churchyard" field, near the brow of a limestone hill with a scraggy, broken slope towards the north. This barren hill, shut off from the south by another hill still higher, and only a short distance from the Nore on the north, must have formed an ideal hermitage in early times. The caiseal or wall enclosing the church and graveyard was built of dry stone. It was very perfect still in 1835, when it was almost entirely destroyed by the Englands, who used the materials in the erection of the adjoining dwelling-house. Its remains now consist of the north wall 16 yards long, 2 ft. high and about 4 ft. thick, and the east and west walls running south from this, to the same height and to a length of 10 yards; they are covered over with fallen debris, overgrown with grass and weeds. The east and west walls extended about 15 yards still further south, across a modern haggard, as far as the back wall of Mr. England's dwelling; so that, when perfect, the caiseal formed a rectangular enclosure 16 yards wide from east to west, and about 25 yards in length from north to south.

Some pieces of the church were standing till about 1835, but not a stone of it now remains over another. Its foundations lay due east and west, close beside the north wall of the caiseal; the site has been left untilled. The rest of the ancient enclosure constituted the churchyard and was used for interments till about the end of the 18th century; part of it is now a cabbage garden; part of it is untilled, but has neither head stones nor appearances of graves.

The holy water stone, built into the face of a wall hard by is of so very primitive a description that it may have been in use in the days of St. Garadh himself; it is merely a rough limestone rock, 2½ ft. square, with an artificial, basin-shaped hollow 13 in. in diameter and 5 in. deep.

In the early part of the 18th century, the site of St. Garadh's hermitage was used as an open-air Mass-station for the people of Upperwoods. There was a "chapel" here, too, erected, probably, about 1725, and abandoned not long after. It must have been a very temporary structure, little better than a shed. Its site is pointed out, 80 or 100 yards north-west of the caiseal, on a small green plot, rough and uneven, immediately over the slope of the hill.

There is a cave two or three hundred yards to the north-east of the caiseal, near the base of the hill; its mouth is closed up with loose stones.

There was a large circular fort some distance south of the caiseal, on the highest point of Cashel Hill. Its name was Dún-eachra or the Fort of the Brake; and from this was formed "ffarendonoghery" (Dun-cachra Farm), the name of a

townland mentioned above,[1] and now included in Cashel. In later times the Fort was named the Brandybush Fort. It was dismantled and the site ploughed up about 1855.

The old road, from Castletown to Borris-in-Ossory, passed midway between the caiseal and Brandybush Fort. A considerable portion of it remains uninjured in Ballytarsna, Cashel and Derrin, and serves as a laneway. This is most probably on the track of the Bealach Mor Osraidhe or Great Pass of Ossory.[2]

Besides the church of Cashel, one other church in Ossory claimed St. Garadh as patron. This was the long obliterated church that gave name to the townland of Kilmogar, near Johnswell. In Irish, Kilmogar is pronounced *Kil-mo-ghorra*, *i.e.* Cill-Mo-Gharahd or the church of St. Garadh or Mo-Garadh.

The other church with which the Martyrologies connect our Saint's name, is Cill-Gabhra, in Sliabh Mairge. It is situated immediately outside of Ossory, in the parish of Doonane, Diocese of Leighlin. It is known as Kilgorey in English, but Irish speakers in Co. Kilkenny call it *Kill-Ghowra*, *i.e.*, Gabhair Church. An ancient road passing by "Gabhair on Mairg Laighean," is mentioned in the *Book of Leinster*.[3] There is a famous holy well at Kilgorey church.

## Kildreenagh.

The Irish form of the name is Cill-Draigneċ, which means the Church of the Sloe-bushes. All memory of a church and graveyard having been ever in the townland of Kildreenagh, is lost; but there can be little doubt that both were once here, and that they were situated within a rath, now almost destroyed, in a field called "the Rath field." When this rath was being removed, a few years ago, the central enclosed area was found to consist for the most part of black, loamy earth, such as may be always turned up in ancient burial grounds: no bones were, however, met with. Human bones were dug up just outside the rath, in the same field; also four bronze daggers.

In 1847, when the bed of the Nore was being deepened by the Board of Works, the foundations of an ancient oak bridge were come upon at a depth of several feet, where the river flows between the townlands of Kildreenagh and Coldharbour. In the same spot and at the same level were found much human remains, among them a skull of extraordinary size; also several steel swords, almost eaten away with rust; several swords of bronze, all perfect, and shaped like flaggers; and

[1] Page 178
[2] See p. 129, *supra*.
[3] See p. 103.

part of an iron helmet. The people say that a fierce battle, which they call the "Battle of Kildreenagh," was fought here, very long ago, between the men of Munster and the men of Ossory.

## Rushall—The McCostigins.

In 16th and 17th century documents, Rushall appears as Ballymoy or Ballyvoy, and Ballymoymore, *i.e.* Baile-Magh-Mór or the Townland of the Large Plain. Irish speakers in Co. Kilkenny call it *Bollia-wee*, *i.e.* Baile-Magh, the Townland of the Plain.

The McCostigins,[1] an old Ossory tribe, were the former proprietors of Ballymoy and other townlands in its neighbourhood. In the year 1566, "pardons" were granted to Donogh MWilliam [McCostigin] of Ballewoyve and Donyll gromy, McWilliam [McCostigin] of the same, gentlemen; in 1591, to William McCostigine, and again to Donell grome [McCostigin] of Ballywoyve; and in 1597, to Donell grome M'Costigin, a third time, and to Dermot M'Donell M'Costigin and Donogh M'Teige M'Costigin. Donell grome was pardoned, a fourth time, in 1601, together with Donell McCostegin of Derreneshyre, *vicar*, William McCostegin of same, Donogh oge m'Donogh m'William [M'Costigin] of Ballevoy, horseman, and Dermot M'Donell gromy, of Ballevoy, yeoman. Fynin M'Tiege M'Costygan and Teige M'Donell gromy, yeomen, were pardoned in 1602, as were Donell grome M'Coss[t]igin (for the fifth and last time), Donogh oge M'Coss[t]igin and Dermot M'Donell grome, "in Osserie," yeomen, on the 4th March, 1603.

During most of the first half of the 17th century Ostickin mcDonogh McCostigin, apparently a son or brother of Donogh oge, son of Donogh mcWilliam, pardoned in 1566, was the head of the family. He is mentioned among the landed proprietors of Upper Ossory in 1614, and again, as *Augustine* Costigin, in the Down Survey list of proprietors in the same district, in 1653. His estate, forfeited under Cromwell, consisted of Ballymoye, Garrankiell, Clartane and Shangarry, 310 ac., all profitable; Knockbrack, Gurtnapishy (now Peafield) and Shangowny, 846 ac., of which 502 ac. were profitable and 344 ac. unprofitable; Cargin and Clonefadda, 188 ac., all profitable; and (jointly with William M'Teig) part of Gurtinamalagh and Clondaglasse, 336 ac., all profitable. Daniel Costigin forfeited, at the same time, Cuddaghmore; Jeffery Costigin and Teige M'Shane, Cloncasherivan; and Patrick Costigin, half of Collroan (Coleraine).

Ostickin, or Augustine, Costigin's estate was granted by Cromwell, in lieu of arrears of pay, to Major Thomas Davis who sold it almost immediately to Sir

[1] In Irish Mac Oistiocín or Mac Ostaicín: Irish pronunciation, *'Acusthigeen*.

Charles Coote, afterwards created first Earl of Mountrath. On the Restoration, Laurence Costigin, son of Ostickin who was then, it would appear, dead, claimed the estate as an Innocent, in the Court of Claims; but he was decreed Nocent and his claim was dismissed, on the 18th Feb., 1663. Seeing no prospect of recovering their property, Laurence Costigin, and his brothers, John, Florence and Gregory, now turned Tories or Rapparees. For this they were outlawed and a price was set upon their heads, and they had to betake themselves to the glens of the Slieve Bloom and the morasses of the great bog of Moonaela. How hardly it fared with them appears from a letter of their relentless foe, the second Earl of Mountrath, dated June 15th, 1664, in which he informs Sir George Lane, secretary to the Duke of Ormond, that two of the brothers had been taken, and that one of them was condemned and hanged the week before, and the other reprieved for a few days. About the same time a third brother was got rid of; and only one other then remained.

"One of the Costigans, it seems, still evaded capture. For Colonel Grace, a great friend of Ormonde's, writing for a protection and pass for James [John ?] Dwiggin to quit the Kingdom, Ormonde refused. Dwiggin's estate was one of those in Lord Mountrath's possession, as part of the late Earl's [*i.e.* Mountrath's] new estate, having been set out to Colonel Daniel Abbot for his arrears and purchased by the late Earl. Ormonde in refusing Colonel Grace's request for Dwiggin of quitting the Kingdom, adds, 'but if he will bring in the head of the tory Costigan or some others of that crew, we may be induced to grant him his Majesty's pardon." (Ormonde to Grace, 30th July, 1666).[1]

This last survivor of the brothers was Gregory. His after fate is not recorded in history's page, but it is well known from tradition. Almost everyone along the south side of the Slieve Bloom can tell how Gregory Costigan, after many a hard night on the mountain, was at length betrayed by his gossip, friend and fellow outlaw, *Shawn Geawr*; how he was shot, and then beheaded, at "Gregory's stone" in Aughdough; how his head was carried on the point of a spear to Rushall Court to be presented to Coote, Earl of Mountrath; how Coote's lady, who had known him in former years, was so affected at the sight that she fled away from Rushall and could never be induced to come live there again; and how vengeance was subsequently executed on Shawn Geawr, who was flung into a bog hole by some of his enraged neighbours, after a turf-man's slane had been buried in his head.

In 1657, according to the Down Survey Maps, there were "at Bally[moy]more, Garrankiel and Clartane, two ruined castles with several houses and cabbins."

[1] J. P. Prendergast's *Ireland from the Restoration to the Revolution* (1660-90), pp. 72-4.

Rushall Court, founded about 1660, by the first or second Earl of Mountrath, and now itself a ruin, probably occupies the site of one of these "two ruined castles." The "Court" awakens no memories among the people but those of lawless tyranny and blood. It was called Ruish-Hall, or more correctly Ruish-Hall, from Mary Ruish (daughter of Sir Francis Ruish, of Castlejordan, Co. Meath), first wife of the first Earl of Mountrath (died 1661), and mother of the second Earl. As late as 1789, "Ruish Hall in the Queen's County, two miles from Mountrath" was the only Irish residence of the Coote family.[1] Soon after this date the mansion ceased to be occupied and gradually became the complete ruin it now is. Its present remains show it to have been a large double house built east and west. The front wall, facing south, is razed to the ground; it was 60 ft. long; the remaining side-wall is 34 ft. high. The chimneys are massive, project from the gables, and are surmounted by double rows of lozenge-shaped chimney-stacks. The building has not a single piece of cut-stone, and appears to have been put together hurriedly. There was a large courtyard attached, the walls of which are still standing.

Rushall Inn, on the road side, nearly opposite the Court, has also the projecting chimneys; it had, too, the lozenge-shaped chimney-stacks, but only in single rows, till 1896. It is traditionally said to have been erected to accommodate the men employed in building the Court. As far as anyone remembers it was always, as its name implies, a public Inn, till about 1860.

## Mass-Stations and Chapels.

Castletown.—There is a "Mass Pit" in Danganroe, on the roadside, to the left, as one goes from Castletown to Danganroe bridge. Mass was said here till about 1763.

There was no chapel in this district till about 1763, when Mr. Price came to live in Westfield House, as agent to the Earl of Upper Ossory. Mr. Price was a Protestant, but his wife, an English lady, named Robinson, was a Catholic. She soon got a small public chapel built in the townland of Old Borris, about the middle of the field to the north of, and bounding, the present Westfield garden. This chapel was used as such for about 20 years, after which it was turned to secular purposes; it was taken down about 1830.

The present chapel of Castletown was built to replace that of Old Borris, about the year 1784. It was at first thatched, and consisted merely of the part to the rere of the high altar, lately set apart for the use of the De la Salle Com-

[1] Lodge's *Peerage*.

munity. The north transept was added, about 1810; the nave, about 1836; and the south transept, about 1880.

RUSHALL.—The Holy Sacrifice was offered up, very long ago, in a pit, in Mr. James Carroll's land in Mannin. The pit, which was known as "Carroll's Pit," has been levelled. In the early part of the 18th century, Mass was said in the open air, for several years, beside the churchyard of Cashel; here, too, a chapel of some kind was erected about 1725, but it cannot have been in use more than a few years.[1]

After an interval of about four score of years, during which the people of this district had neither Mass-station nor chapel of their own, permission was at length given to the priests of the parish to celebrate Mass every Sunday for the benefit of the public, in a store attached to Rushall mill. This was about 1815.

The present chapel of Rushall was begun by Father Campion, P.P., in 1817, and was completed about two years later. It stands in the townland of Cnocbreac.

## PARISH PRIESTS.

REV. LOUGHLIN DUIGIN, or DEEGAN, was P.P. in August, 1669. William Cuddihy of Inchanisky, Killenure district, thus mentions him in his will of Nov. 20th, 1674:

> "I give unto Loughlin Duigin, priest, ten shillings, for myself and my wife lately deceased, which being her request; also I give unto William Duigin, priest, five shillings."

Father Duigin appears to have died in 1681 or 1682.

VERY REV. JOHN CASSIN, D.D., probably Father Duigin's immediate successor, was P.P. in 1701. He lived in Castletown. About 1718 he resigned the charge of Castletown and Camross for that of Aghaboe and Borris-in-Ossory.[2]

REV. EDMUND PETERSON, PETERS, or MULFEDDER, the next P.P., is mentioned in the will of Edmond Nowlan of Borris-in-Ossory, in 1724, and in that of Dr. Cassin, his predecessor, in 1730. He is traditionally remembered as "Father Mulfedder" (*Hibernice* O'Maoil-Peadair, that is, descendant of the man devoted or consecrated to St. Peter), and is said to have officiated in the old, penal-times chapel of Camross. He died in June, 1737, but the place of his burial is unknown. There is a family of the name of Peters still in Upperwoods, in the townland of Camclone. They say that themselves and their forefathers have been living there

[1] See p. 179, *supra*.
[2] See pp. 73-5, *supra*

for the last three hundred years, and that their ancestor came originally from Munster. Father Peterson probably belonged to this family.

Very Rev. William Delany next took charge of the parish. As Father "Will" Delany he is still most vividly remembered in the traditions of the Slieve Bloom Mountains. He was born in Upperwoods, in Joe Lalor's house in Knocknagad, and was the son of respectable parents of the farming class. He received his classical education at Shinrone, in the King's Co., and studied Philosophy and Theology in France, where also he was ordained priest. Returning to his native country a little before 1737, he succeeded to Upperwoods, on the death of Father Peterson, and governed the parish for the next thirty-four years. At first he had no canonical appointment to the benefice, owing, no doubt, to the disorganized state of the Irish church at this period, and he directed its spiritual interests only as Adm. for several years. His collation, which bears date, July 4th, 1759, is thus recorded in the *Diocesan Register*:

"Die 4 Julii, 1759., Amplissimus Dominus Gulielmus Delany, Canonicus, instituitur Parochus S. Kevini de Offerlane alias Anatrim, S. Cedi (alias Edmundi) de Ballintiampuil anglice Churchtown, & S. Kirani de Saiger. Porro Districtus hic vacabat a mense Junii, 1737, per obitum Rdi. Dni. Peterson, a quo tempore in eo laudabiliter administrabat memoratus Gulielmus Delany absque tamen collatione sen institutione, sive ordinaria sive Apostolica."

About 1756 Father Delany had been appointed Canon of Cloneamery, but he resigned his place in the Chapter, July 19th, 1764. He died Feb. 8th (*Diocesan Register*), or 13th (inscription on tomb), 1771, at his residence in Killeen, (now occupied by John Guilfoyle), and is buried with his forefathers in Anatrim. He had three brothers, Daniel, John and James, the first of whom lived in Paddock, parish of Castletown, married Elizabeth Fitzpatrick of Mountrath, and was father of the Most Rev. Daniel Delany, Bishop of Kildare and Leighlin, who died July 9th, 1814, in the 31st year of his Episcopate.

Rev. Edward Fitzpatrick was appointed next P.P. on the 13th Feb., 1771. He was a Queen's County man, but the exact place of his birth is unknown. He was C.C. Upperwoods in 1766, and later on of St. John's, Kilkenny. During the few years of his pastoral charge he lived in Clonin and here too, he died, Feb. 1st, 1776. The entry of his death in the contemporary *Gentleman's Magazine* is a typical specimen of the obituary notices given to priests in publications of the 18th century; it is as follows:

"Died at Clone [Clonin], Mr. Edmond Fitzpatrick, a Romish Clergyman."

He rests in Anatrim, under a horizontal monument. The site of his residence is still pointed out in "Father Ned's field," on Mr. Daniel Campion's farm, in Clonin. His brother, Mr. Patrick Fitzpatrick of Deerpark, Castletown, father of

the Very Rev. John Fitzpatrick, P.P., Slieverue and Glenmore, lived to be 104 years old, and died October 13th, 1817.[1]

Rev. Rickard Burke was son of John Burke of Lisnalea, Tullaroan, and Johanna Cassin. He was ordained by Dr. Burke, at Mr. Richard Hoyne's house, in Garrychreen, near Kilkenny, June 24th, 1766, and is said to have served as C.C. in Callan and Thomastown. On the 1st Feb., 1774, he was collated to Urlingford, and was translated thence to Upperwoods, Feb. 9th, 1776. The following copy of his collation to this parish is taken from the original, now in St. Kieran's College Museum :—

"Nos Fr. Thomas de Burgo, Ordinis Prædicatorum, S. Theologiæ Magister, Dei & Sanctæ Sedis Apostolicæ Gratia Episcopus Ossoriensis, necnon Parochiæ S. Canici Kilkenniæ Parochus : Dilecto nobis in Christo Reverendo Domino Ricardo de Burgo, Presbytero Ossoriensi & Parocho S. Mariæ Assumptæ de Urlingford cum annexis, Salutem & Curae Pastoralis zelum constantem.

"Inter cætera, quæ pro Pontificalis nostri officii Debito præstare cupimus, illud præcipue nobis Cordi est, ut Parochiis tales præficiamus Rectores, qui Muneri et Ministerio Curæ animarum, quod omnium gravissimum est, laudabiliter satisfaciant. Vacante igitur Parochia S. Kevini de Offerlane, alias Anatrim ; S. Cedi (alias Edmundi) Episcopi, de Ballintiampuill, anglice Churchtown ; & S. Kirani, Episcopi, de Saiger-Kiran, per obitum R. D. Edmundi Fitzpatrick qui prima die labentis Mensis Februarii Fatis cessit, Nos recensitis Parochiis sic vacantibus de idoneo Rectore providere volentes, Te, R. D. Ricardum de Burgo, transferimus a prælibata Parochia S. Mariæ Assumptæ de Urlingford cum annexis Parochiis S. Mariæ Natæ de Clomanti, S. Patritii de Tobrid, S. Dorani de Kildrina & S. Bartholomæi de Killahy, Tibique conferimus recensitas tres Parochias S. Kevini de Offerlane, S. Cedi de Ballintiampuil, & S. Kirani de Saiger-Kiran cum Omnibus juribus & Pertinentiis suis universis. Quocirca universis et singulis Personis Ecclesiasticis Curæ nostræ subjectis per præsentes præcipimus & mandamus, ut cum pro parte tua vigore Præsentium aliquis eorum requisitus fuerit, ad sacellum aliquod præfatarum Parochiarum accedat, Teque vel Procuratorem tuum pro Te, in corporalem, realem & actulaem Possessionem praedictarum Parochiarum, ac omnium eis annexorum jurium & Pertinentium, servatis servandis pro Rerum Conditionibus, inducat & inductum authoritate nostra defendat. In nomine Patris & Filii & Spiritus Sancti. Amen. In quorum omnium Fidem & Robur praesentes a Nobis scriptas & subscriptas Literas, sigillo nostro Episcopali muniri jussimus. Datum Kilkenniæ in ædibus nostræ Residentiæ, Die nona Mensis Februarii, anno a Virginis Partu Millesimo Septingentesimo septuagesimo sexto, consecrationis nostræ anno Decimeseptimo.

"F. Thomas, Epus, Ossorien, &c."

Father Burke governed his people wisely for 40 years ; built the chapel of Camross, another chapel at Killanure, and part of the chapel of Castletown ; and died at his residence in Derryduff, (now occupied by Mr. Pat. Kelly), on the 16th March, 1816, aged 82. He is buried in Camross chapel.

Very Rev. Michael Campion succeeded. He was born in Bawn, Galmoy ; entered Maynooth for Logic, Oct. 9th, 1800 ; and, after his ordination, became C.C., Rosbercon. He was promoted from Rosbercon to the pastoral charge of Upperwoods, May 12th, 1816 ; and was afterwards given a place in the Diocesan Chapter as Canon of Cloneamery. He died at his residence, Annagh House, otherwise Mount Salem, June 3rd, 1838, in his 65th year, and is buried in Camross chapel.

Rev. Andrew Phelan.—After Father Campion's death, Upperwoods remained

[1] *Waterford Mirror.*

vacant for a full year, at the end of which it was broken up into the modern parishes of Castletown and Camross. The Rev. Andrew Phelan was then appointed P.P., Castletown, June the 19th, 1839. He was translated to Ballyragget in Feb., 1844.

Rev. Patrick Kelly was born in Corrstown, Kilmanagh; studied at first in St. Kieran's College; and, afterwards, in Maynooth, where he entered for Theology, Sept. 2nd, 1815. He was C.C. Durrow, Danesfort, Ballyhale, &c., and lastly of Johnstown, from 1840 to Feb., 1844, when he was collated to Castletown. He died Oct. 22nd, 1851, aged 60, and is buried in Castletown chapel.

Rev. Joseph Moore, brother of the late Canon Moore, P.P., Johnstown, was son of John Moore and Bridget Gaule, and was born in Columbkille, Thomastown, Sept. 24th. 1803. He began his ecclesiastical course in Birchfield, in Sept., 1823, and was ordained in 1828 or 1829. His first mission was in the Diocese of Killaloe, where he remained a couple of years. After his return to Ossory he served as Curate in many parishes, till 1851, when he became P.P. Castletown. He died Sept. 9th, 1874, and is buried in Castletown chapel.

Rev. John Walton was nephew of the Rev. Michael Walton, P.P. Durrow, and was born in Higginstown, Clara, about 1819. He began Logic in St. Kieran's College, in 1841, and was ordained by Dr. Walsh, Bishop of Ossory, in 1848. His first mission was the Kilkenny Workhouse, till towards the end of 1849; his next was the Callan Workhouse, till 1853. His curacies were Lisdowney, Castletown, &c. In January or February, 1875, he was collated to Castletown. He died Feb. 7th, 1880, and is buried in Castletown chapel.

Very Rev. Joseph Dunphy succeeded, and was translated to Mooncoin on the 13th June, 1885.

Very Rev. Michael Cody became next P.P., June 13th, 1885. He was translated to Castlecomer, Dec. 16th, 1889.

Rev. Thomas Feehan was born in High Street, Kilkenny, in July, 1845; studied in St. Kieran's College, and afterwards in Maynooth where he entered for Rhetoric, Sept. 25th, 1861. After a very distinguished ecclesiastical course he was ordained Dec. 21st, 1868. He was Professor St. Kieran's College from 1869 to 1873; then C.C. St. John's, Conahy, Rathdowney, and lastly of Thomastown, whence he was promoted to Castletown, Dec. 16th, 1889. He was gifted with talent of a high order, was a good writer and speaker, and was, moreover, distinguished as a poet and wit. After a lingering illness he died Feb. 17th, 1900, and is buried in Castletown chapel-yard.

Rev. James Holohan, the present P.P., was translated from Aghavillar, March the 5th, 1900.

## CHAPTER VIII.

### PARISH OF CLOUGH.

IN the early part of 1831 the townlands of Aghatubrid otherwise Chatsworth, Clough, Cloneen, Coolaleen, Crutt, Kill, Tourtane and Mooneenroe were severed from Castlecomer and formed into a distinct parish to be known as the Parish of Clough. In 1840 the new parish was increased by the addition of Gorteen and Moonteen, taken from Muckalee. With the exception of Kill and Tourtane, which belong to the civil parish of Rathaspic, all the parish of Clough is included in the civil parish of Castlecomer. Its area is about 8,500 statute acres.

#### Clough.

Clough represents the Irish Cloc, which signifies a stone, or a stone building. The original name of the townland was Magh-leitir, or the Broad Plain, In 16th and 17th century documents it frequently appears as Cloughmoylead and Cloghmoyleheade. By Inquisition *post mortem*, taken January 22nd, 1298, it was found that William de Vesey, one of the descendants and representatives of William Marshall, Earl of Pembroke, had been seised, *inter alia* "at Moifillith (Magh-leitir), in le Cumbre, [of] an ancient castle burned down of old and a villata of land wont in time of place to render 44s. 6d. a year; but this land has been waste owing to the war of the Irish in these parts." [1]

From an early period Clough and Aghatubrid had ceased to belong to the O'Brenans. In 1655 the Earl of Ormond was confirmed in the possession of Cloghmoylehid, in which there was "an old stump of a castle," and, also, in the

[1] *Calendar of Documents, Ireland.*

possession of Aghatubrid. About the year 1700 these townlands passed to the Bryans of Jenkinstown, with whom they have remained ever since.

The castle of Clough, "ancient" even in 1298, stood in the "castle field," in that part of the townland now known as Cuilteach. Only slight traces of it now appear over the surface of the field, but its cellars still remain perfect beneath. This castle was most probably the Stone Building from which Clough derived its present name.

The first church in the present graveyard of Clough was built in the 13th century, to replace a very ancient church that stood in the townland of Aghatubrid. (Tradition). Kylepatrick, the name of the latter church, was, at the same time, transferred to its successor. No trace of the original church of Clough now remains. The graveyard is a large one, and contains very many monuments. Of the inscriptions the following are the most interesting :

(1) "Here lieth the body of Mr. Patrick Brenan of Crutt who depd. this life the 5th of July 1706 aged 81 years. Also his wife Mary Brenan alias Ring and three of their children, *viz.*, Joseph, Terence and of Elenor. May their souls rest in peace. Amen."

(2) "Here lieth the body of Mr. Terence Brenan of Crutt who depd. this life the 13th of Feby, 1767 aged 88 years. Also his wife Helen Brenan alias Purcell depd. the 15th of Feby. 1734 aged 42 ; and five of their children, *viz.*, Mary, Judith, Margaret, James and John."

(3) "Sacred to the memory of Mrs. Mary Brenan alias Lawler wife to Mr. Joseph Brenan of Crutt who depd. this life the 20th of Febry. 1782 aged 41 years : Also her son John Brenan depd. the 3rd of July 1805 aged 24 years. Also Mr. Joseph Brenan who departed this life on the 27th day of September 1810 aged 80 years." (Also his daughter Miss Bridget Brenan, and grand-daughters Miss Eliza and Miss Anne Maria Brenan).

(4) "Here lieth the body of Mr. Denis Brenan who departed this life the 6th of April 1769 aged 76 years. Requiescat in pace. Amen. Also the remains of Mr. William Brenan of Knockbane who depd. this life April 15th 1791 aged 64 years. Lord have mercy on his soul. Amen. And also y^e^ body of Honor Brenan alias Kealy who depd. this life February y^e^ 8th 1795 aged . . . years. Lord have mercy on her soul. Here lieth the body of the Rev. James Brenan who departed this life the 25th day of May 1760 aged 34 years. Requiescat in pace. Amen. This stone is erected by William Brenan."

The Father Brenan mentioned here was born in Knockbawn, near Clough, and was P.P. Maryborough. He was murdered by two miscreants whose scandalous lives had brought upon them the zealous priest's denunciation. His monument is broken across the centre and deeply sunk in the ground. An altar-tomb has :

(5) "Here lieth the body of the Rev. Michael Kealy, Parish Priest of Castlecomer seven years, who depd. this life Feb. 24th, 1781, aged 54. Requiescat in pace. Also the body of the Rev. James Brenan, Regular, who departed this life February 5th, 1795, aged 66 years. This monument has been erected by the Rev. Andrew Phelan who being P.P. of Castlecomer during 26 years departed this life March 20th, 1807, aged 60 years. Requiescat in pace. Amen. Here also lies the body of the Rev. Thomas Pay, Regular, departed this life August 12th, 1772, aged 80 years. Requiescat in pace. Amen."

Another altar-tomb has :

(6) "Here lieth the body of John Brenan of Mayhora who depd. this life —— the 19th 1798, aged 70 years, with four of his children. Also his father and mother who lie here interred. May

their souls rest in peace. Amen. Here lieth the body of Mrs. Mary Brenan, wife of the late Mr. John Brenan of Mayhora, aged 85 years. She departed this life 1st Aug. 1824. May her soul rest in peace. Amen. Here lieth the body of the Rev. Malachy Brenan, who was Curate for ten years and P. Pastor the same number of years of the Parish of Castlecomer. He died 17th March 1817 aged 45 years. May the Lord have mercy on his soul. Amen."

## AGHATUBRID.

Or, the Field of the Well. On the Church Hill, in Moore's land, in Aghatubrid, stood the ancient church of *Kyle-Phawdhrig*, or Kylepatrick, *i.e.* St. Patrick's Church. Its foundations are still quite traceable and show it to have been 21 paces from east to west, and 8 from north to south. A graveyard, long disused, lies around it. Tradition makes this church the first founded in Ossory by our National Apostle, at his first entrance into our Diocese, and dates its abandonment from sometime in the 13th century.

About 100 yards south of the church site is the fine spring, now called the Church Well, from which the townland of Aghatubrid derived its name. It is a holy well, and pilgrimages and patterns were formerly held here. There is another holy well in Michael Brenan's land in Aghatubrid; it is called *Brooch-garrig*, or the Red Bank.

Aghatubrid House, now in ruins, was the residence of the Denns in the 18th century. Patrick Denn lived here in 1719. He died in 1744 and is buried in Clough. His son, William, who died in 1755, married Margaret Blackney, and had a son, Patrick Denn, and one or more daughters. Said Patrick had the middle interest of Clough, Aghatubrid, Ballylinnen and Cloneen, and was, besides, agent over Lady Ormond's Castlecomer estate. Like all his forefathers he was a Catholic. He died unmarried, at Tennypark, near Kilkenny, in Oct., 1811. From his sister descend the Den-Keatings of Woodsgift.

## MASS-STATION OF THE PENAL TIMES.

MASS-FORD.—The ford so called crossed the river Deen, from the townland of Loon into that of Mooneenroe, about 40 perches south of Massford bridge. When the bridge was about to be built the river was diverted from its old bed at this point, leaving a small piece of Mooneenroe on its west bank. The angle thus cut off was the Mass station of former days.

## CHAPELS.

The present chapel of Clough was built about the year 1826, by the P.P., Rev. Edward Walsh. Its predecessor, which stood beside it, was a thatched

chapel, and probably dated back to the beginning of the 18th century; it had long served as the parish chapel of the parish of Castlecomer. The history of its predecessor, or predecessors, on the same site, in the 17th and earlier centuries, is unknown.

Gazebo chapel, the first erected on the site dates from about 1800. There was no chapel here in 1788.

## Parish Priests.

Rev. William Heaney was appointed first P.P. of Clough in August, 1831. He resigned the parish some months later, and was subsequently collated to Aghaboe.

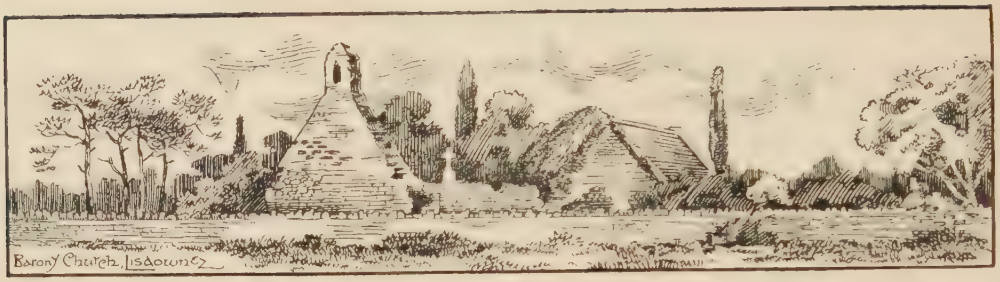
Rev. James Ryan became next P.P. in the summer of 1832, and was translated to St. Patrick's, March 2nd, 1843.

Rev. John Aylward was P.P. from 1843 to 1855, when he was translated to Lisdowney.

Rev. Peter O'Keeffe, son of Andrew Keeffe and Honora Kenny, was born in Clashwilliam, Gowran, and was baptized, Aug. 5th, 1805. He studied in Maynooth, which he entered for Humanity, Aug. 29th, 1826, and was ordained in 1832. He was C.C. Ballycallan (1832-34); Urlingford (1834-39); and Rathdowney from 1839 to May, 1840, when he was appointed P.P. of Seir- Kieran. After a pastoral charge of fifteen years he was promoted from that parish to Clough in March, 1855. He died April 3rd, 1878, and is buried in Clough chapel.

Very Rev. John Fitzpatrick was born in the town of Freshford in 1822. He studied in St. Kieran's College, and passed thence to Maynooth for first year's Theology, Sept. 27th, 1845. After his ordination, July 15th, 1849, he served on the mission for three years, in Belfast and Lower Ards, Diocese of Down and Connor. He returned to Ossory in June, 1852, and was appointed assistant-Chaplain, Kilkenny Workhouse. He was afterwards C.C. Skirke, St. John's, and Piltown, till his promotion to the pastoral charge of Clough, May 13th, 1878. In 1887 he became Canon of Cloneamery. He died after a few days' illness, July 19th, 1901, and is buried in Clough chapel yard.

Rev. John Roe, present P.P., succeeded Sept. 1st, 1901.




## CHAPTER IX.

### PARISH OF CONAHY.

CONAHY was severed from Ballyragget and became a separate parish, in May, 1832. In April, 1840, the townlands of Banse, Esker, Kilcollan, Lisnafunshin, Newtown and part of Maudlin, were added from Muckalee ; at the same time Inchakill was taken from Conahy and annexed to Muckalee. The present area of the parish is 11,000 statute acres.

#### Conahy.

In Irish, Conahy is called *Cunnăchă* (accent on first syllable), which John O'Donovan writes Cun-aċaiḋ, and translates the Field of the Hound. The unusual position of the genitive case *Cun*, before the nominative *Achaidh*, which governs it, makes the word Cunachaidh akin to Con-daire (the Irish name of the Diocese of Connor, in the North of Ireland), which, according to the scholiast on the *Calendar of Aengus*, is equivalent to Daire na con. Hence Cun-achaidh is justly supposed by O'Donovan to be but another form for Achaidh na con.

Though now classed as part of the civil parish of Grangemacomb, the townland of Conahy (938 Irish acres), with portion of Shanganagh, formerly constituted a distinct parish known as the parish of Kilcolemanussin, or, simply, Kilcoleman.

In the 13th century, David de Rochford granted to the Abbey of St. Thomas, Dublin, the churches ("ecclesias") of Kilmecare and Kilcolemanussin, and all the tithes of his holding in Odoch.[1]

[1] *Registry of St. Thomas's*, ch. cliii.

Some time between 1218 and 1271, the Chapter of Ossory confirmed this same grant of "the church of Kilmekar and the church of Kilcolman." [1]

The parish of Kilcolman, in the Deanery of Odoch, is mentioned in a Taxation of Ossory Diocese, drawn up about 1312.

The parish and church of Kilcolman, in the Diocese of Ossory, were still in the possession of the Brethren of St. Thomas's Abbey in 1396,[2] and continued so, presumably, down to the Reformation.

Kilcolman, or St. Colman's parish church, stood 150 yards west of Conahy chapel, in the small, green field or haggard, on the right of the road to Foulksrath castle. About 1760 the old chapel of Conahy was built on its foundations, any portions of the ancient church then remaining being probably incorporated with the new structure. In 1839, or 1840, this chapel, having been superseded, was cleared away, and the site tilled and converted into a cabbage-garden. Loss of cattle and other misfortunes soon after befalling the owner of the little plot, he deemed it unwise to interfere with it any further. He, accordingly, laid it down in grass, and so it has since continued undisturbed. Even before 1839 there were no gravestones here, nor had there been any interments for a very long time; human remains, however, lie underneath the surface, especially towards the west.

The traditional names of this church and churchyard are "*Kyle-Chullamawn*" (St. Colman's Church) and "*Thomple-Chyle-Chullamawn*" (Kilcolman Church). The old people say that St. Colman, whom they always call *Bishop*, is buried within the precincts of the ancient church, and that his grave was at the Gospel side of their late old chapel, under the third window.

In the *Diocesan Statutes*, St. Colman (Oct. 16th) is given as the patron of the church. The *Martyrology of Donegal* thus enters him:

Oct. 16th, "Colman, Bishop, of Cill-Ruaidh, in Dal-Araidhe, on the brink of Loch Laoigh, in Uladh."

What authority there is for identifying this St. Colman with the patron, must, the present writer believes, be very unsatisfactory. A St. Colman, of *Cam*-achaidh, is mentioned in the *Martyrology of Tallaght*, at March 31st. Cam-achaidh may be a transcriber's error for *Cun*-achaidh. It is not stated whether this St. Colman was a Bishop or not. The only real clue we have to the patron's identity, is found in De Rocheford's charter to St. Thomas's Abbey, referred to above, in which the church is styled "Kilcoleman*ussin*," that is, the Church of St. Colman-ussin. Among the old Ossory tribes descended from Aengus Osrithe, the genealogists include the Ui Ossain. It may well be that St. Colman, of Conahy, belonged to

[1] *Registry of St. Thomas's*, ch. ccclxv.
[2] *Red Book of Ossory.*

(2) The other end panel showing effigies of the Virgin and Child and (probably) St. Elizabeth.

(3) The front panel with carvings of the emblems of the Passion. Being too short to extend along the full front, this slab was supplemented at one end by another with a carving of the Crucifixion.

(4). A mural slab 3 ft. 9 in. by 2 ft., formerly fixed in the wall over the monument, and bearing the following elegy in raised Roman capitals :

INSCRIBED MURAL TABLET FORMING PART OF PURCELL MONUMENT, COOLCRAHEEN.

" O HOMINES. HOMINES. QVID. MVLTOS. QVÆRITIS. AGROS.
LOCA. QVIBUS. SEPTEM. SUEFICIT (*sic* for SUFFICIT). VRNA. PEDES.
MAIOR. NOSTRA. SOLO. QVOVIS. ME[N]S. SCA[N]DIT. OLYMPVM.
ILLA. TAMEN. CORPVS. CONTINET. VRNA. MEV[M].
DANTE. DEO. FINES. MEA. ME[N]S. SVPEREMI[N]ET. VRNAE.
ALTIOR. EST. HVIVS. SORS. MEA. SORTE. LOCI.
PORCI. SI. GENERIS. CVR. SVNT. INSIGNIA. NOSTRI.
SCIRE. VIATOR. AVES. GALLICA. SCRIPTA. LEGE.
1629."

The square cut-stone base, and circular shaft, of Coolcraheen baptismal font, are now in Conahy chapel yard, having been removed thither from the old church by Canon Hogan, P.P.

1356 (Nov. 29). John Swayne, parson of the church of Coulcraghyn, in Ossory Diocese, and John Clane, Vicar of Rathmore, in the Diocese of Dublin, intending

to exchange benefices, the King (Edward III.) presents said John Clane to the said church of Coulcraghyn which is in the King's gift, by reason of his having charge of the lands and heir of Roger de la Frene, deceased, who held of the King in capite.[1]

1491 (Aug. 13). Edmund Comerford, Dean of Ossory, issued a certificate, "ad perpetuam rei memoriam," of evidence given before him respecting the Rectory of Coulcrahyn, the jus patronatus of which was claimed by Philip Purcell.[2]

1537. The "Rectoria de Cwiltcraghin" was valued at £9.[3]

## Rillig.

At Hally's, in Swiftsheath, there is a five-acre field called the *Rillig*, *i.e.*, graveyard. Human skulls and bones have been frequently dug up here. A wooden coffin was unearthed on the spot, about 1810; also, a cannon-ball 7 lb. weight. There is no trace of a church. Part of Swiftsheath is called *Bawn-Ribinaedh* (Bán-Roibinéid), or Robnet's Bawn; there was here, formerly, a Leaba Dhiarmada a's Ghrainne, but it has been destroyed.

## Shangana.

This name, which is pronounced Shang-ana in English, and *Shang-ănăch* in Irish, means the land of the ants. The townland formerly belonged to the Earls of Ormond, but, for a long time past, it has been in the possession of the Bryan family. There was a castle here, on the roadside, near the P.P.'s house. Its ruined walls were taken down in the memory of people still living. Nothing is known of its history. In 1704, Patrick Shee, of Shangana, gent., was security, to the amount of £50 each, for Rev. William Dullany, P.P., Lisdowney, Rev. John Cassin, P.P. of Attanagh, and Rev. Peter Seix. P.P., of Tullamaine.

## Foulksrath.

Foulksrath, in Irish *Rawfooka*, *i.e.*, Fulk or Fulco's Rath, is so called from its early proprietors, the De la Frenes, among whom Fulk was a common Christian name. The De la Frenes were succeeded here about the first half of the 15th century by the Purcells, who must be regarded as the founders of Foulksrath castle, the family residence for several generations. According to the *Stearne*

[1] *Pat. Rolls.*
[2] *Ormond MSS.*
[3] *Spicil. Oss.* Vol. I., p. 11.

*MSS.* in Trinity College, Dublin, these Purcells were a branch of the Purcells of "Pilton" (e familia de Pilton), that is, of Ballyfoyle, of which Pilton is an attempted translation. In 1491, Philip Purcell, of Foulksrath, claimed the jus patronatus of his parish church of Coolcraheen. He was still living in 1528. James, of Foulksrath, son of Philip, died Oct. 11th, 1552, and is buried in St. Canice's Cathedral, with his wife, Johanna Shortall.

Robnet Purcell of Fowkrathe, gent., probably son of James, was pardoned in 1549. He was again pardoned Feb. 5th, 1551-2, his offence on this occasion being his marriage with "Johanna FitzPatricke alias Nye Gyllepatrick, of the Irish Nation." [1] Thomas Purcell of Foulksrath, eldest son of Robnet, died August, 1585, being then seised, in fee, of Foulksrath and Roestown—now Foulksrath, Ballyroe and Swiftsheath.

Robnet, son and heir of Thomas, was 14 years old at his father's death, so that he was born in 1571. It was by him the family tomb was erected in Coolcraheen, in 1629. He died, at his castle of Foulksrath, on the 5th or 6th of January, 1635-6, at the age of 65. By his wife, Ellenor, daughter of Pierce Purcell of Lismain castle, he had the following issue:

Thomas, his eldest son and heir, born in 1596. He married Ellen, daughter of Edmond St. Leger, of Tullaghanbroge, gent.; forfeited his estate under Cromwell; and was transplanted to Connaught in 1653.

Jeffry, married to Grany, daughter of Donogh mcDonell McGillpatrick, of Kilbrickane, Queen's Co., gent.

Patrick, unmarried in 1638.

John, married to Margaret, daughter of Dermot Lawlor, of Fennane, Co. Kilkenny, gent.

Piers, "beyond the seas," in 1638.

Ellinor, married to Edmond Fanyn, of Gortyry, Co. Tipperary, gent.

Anstace, married to Edmond Blanchville, of Willingtown, Co. Kilkenny, gent.

Katherine, in 1638 a widow, and relict of James Butler, eldest son and heir apparent of Tibbott Butler, of Neigham, Co. Kilkenny, gent., deceased, by whom she had issue.

Ellice, unmarried in 1638.

Mary, do.

The subsequent history and descents of this family are unknown.

The Foulksrath property was granted by Cromwell to Christopher Mathews, Theophilus Eaton and Joseph Bradshaw. The last-named is buried in Donoughmore churchyard.[2]

[1] *Fiants* of Ed VI.

[2] See p4. 8, above.

On the 23rd Feb., 1747, Foulksrath castle came into the possession of a Catholic gentleman, Mr. Thomas Grene, who held it till his death, without issue, in 1761. Mr. Grene was son of George Grene and of his wife, Anstace, daughter of John Purcell of Lismaine Castle. The Wrights next occupied Foulksrath castle, and after them the Ryans. The castle is still in excellent preservation.

There are two wells in Foulksrath ; one of them is called " Foulksrath well " in English, and *Tubber-a-chroo-ann* (Well in the hard land ?) in Irish ; the other has the curious name of *Tubbernagawrdhisha*, or Well of the Gossips or Sponsors.

The " Pattern of Foulksrath " was held in harvest, on the Ballyragget road, where the gullet crosses the little stream (Sruċán na ceárṫóċa, the forge-stream) running from Foulksrath to Clinstown. It does not seem to have been connected with any of the old churches in the neighbourhood.

## Clinstown.

Its Irish name is *Bolliachling* (Baile a' Ċluinn) or Clyn's Town. In the angle formed by the townland at its point of meeting with Braccan and the Nore, there is a most ancient " churchyard," within a few yards of the river. It has no appearances now of a church or graves, but it is never interfered with when the rest of the field is under cultivation. It has no Irish name, nor does the name of the field (Cnocán na ceárṫóċa, the forge-hill) throw any light on its history.

In Clinstown " castle-field " there was a castle, the ruins of which were removed about 1860 ; it belonged, as did the whole townland, to the Mountgarrets. Close to the site of the castle there is a fine well called " *Thounasmith* well."

## Lismain.

The Irish pronunciation of this name is *Lishvaan* or *Lishveone*, which makes it certain that the original form is Lis meadhan, *i.e.* Middle Liss or Fort. There are two raths close to each other, still in the townland ; a third, situated a couple of fields south of these, was removed in 1860.

Lismain castle, over the Nore, was almost perfect till 1820, when most of it was taken down. Only a fragment of one of the side-walls now remains. It belonged to a branch of the Purcell family. Patrick mcJames mcPhilip Purcell of Lisvaen, gent., was pardoned Dec. 24th, 1571. Peter or Pierce Purcell, of Lismain, son of Patrick, was one of the Constables of Fassadinan in 1608 ; he died Feb. 10th, 1623-4. Peter's son and heir, Richard Purcell of Lismain, died Sept. 18th, 1635. John, son and heir of Richard, was only 10 years old at the time of his father's death, so that he

was born in 1625. He forfeited under Cromwell, and was transplanted to Connaught, but managed to recover his property in 1663-4. He wisely took no part in the war between James II. and William of Orange, and thus saved his estate from confiscation after the battle of Aughrim. The date of his death is not recorded. He had a son, John, who was outlawed as a Jacobite, Nov. 2nd, 1696, and of whom nothing further is known; and three daughters, viz:

(1) Jone, wife of Martin Dormer, of Ballymartin, after whose death in 1701 she removed to her father's castle of Lismain, and died there, Sept. 14th, 1719, in her 66th year. Her will, dated from Lismain, Sept. 14th, 1719, is preserved in the Public Record Office, Dublin. Her descendants appear to be extinct.

(2) Anstace, wife of George Grene. Her daughter, Catherine Grene, married Mr. Daniel Brenan of Castlemarket, father of James Brenan of Knockroe (Ballyragget), father of Alice Brenan of Knockroe, who married Thomas White of Rathcloheen, Co. Tipperary (maternal uncle of Father Mathew, the great temperance advocate). The issue of Thomas White and Alice Brenan was one son, James White, of Knockroe, whose children, Alice and Anne, the representatives of the old lords of Lismain castle, now live in Knockroe, in very humble circumstances.

(3) Ellen, who married Mr. James Purcell of Knockroe, son of Theobald Purcell of the castle of Clone. She died in 1766 in her 95th year, leaving a son, Theobald Purcell of Lisdowney, who died in 1767, and three daughters, viz., Mary Purcell of Knockroe, who died unmarried in 1766, one month after the death of her aged mother; a Mrs. Catherine Murphy, and a Mrs. Fitzgerald, of Gurteen, King's County, who was mother of Walter Fitzgerald, of Gurteen, and grandmother of Thomas Fitzgerald, of the same place.

## Kilmocar.

In Irish it is called *Kill-mo-hyarra*, i.e., Cill Moċeara, or the Church of St. Mocheara. Three Virgin Saints, named Ceara or Mocheara, are mentioned in Irish Martyrologies, their feasts falling, respectively, on the 5th and 8th of February and on the 16th of October; but it is impossible to say which of them gave name to Kilmocar. The patrons of the church, probably since the advent of the Anglo-Normans, are the Apostles SS. Peter and Paul (June 29th).

Between 1194 and 1218, Henry de Rochford granted the church of Kilmocar and one acre of ground, to the Abbey of St. Thomas, Dublin.[1]

[1] *Register of the Abbey of St. Thomas*, ch. clii.

Hugh de Rous, Bishop of Ossory (1202-18), confirmed this grant.

In 1396, the parish and church of Kilmocar were still in the possession of the Brethren of St. Thomas's, and, no doubt, continued so down to the Reformation.

The church of Kilmocar was a quadrangular building, 61 ft. long, externally, and 25 ft. wide, the side-walls being 2 ft. 10 in. thick, and the gables 3 ft. 6 in. The west gable remains fairly perfect: the east gable is gone altogether; the side-walls are but fragmentary. About 15 ft. of the east end appears to have been a lengthening of the original church in this direction. In each side-wall, 16 ft. from the west gable, there is an entrance door, broken at top, 2 ft. 10 in. wide, and framed with gritstone chamfered on the outer and inner edges. The coins of the west gable are also of gritstone. The western portion of this church is certainly not later than the 13th century. Inside, close to the west gable, there is a horizontal monument, inscribed:

"Mrs. Agnes Kavanagh wife of
Mr. Charles Kavanagh died ye
26th of May 1751 in ye 50th year of
her age. Ye Lord God have
mercy on her soul.
Ceann na céille agus
Cnoidh na féile.[1]
On the south side lies Mrs.
Mary Kavanagh, his second
wife, who died ye 17th of March
1769 aged 50 years.
In the middle he lies himself
he died [ ]
aged [ ] yrs. Lord have
mercy on his & all their souls."

In the same end of the church rests the Rev. Nicholas Butler, P.P. Urlingford, who died in the beginning of 1771. A large, uninscribed flag marks his grave.

There was formerly a holy well called *Thubber-Murrha*, *i.e.* the Blessed Virgin's well, east of the church, on the right bank of the Glosha stream. It occupied the centre of a garden beside the road leading to Maudlin, on the left. About 1800, or a little later, the well was profaned and ran dry, and became, soon after, obliterated altogether. A great pattern was held here, on the 29th June, till 1838, when the priests of the parish found it their duty to suppress it.

Opposite the site of Thubber Murrha well, there is, on the other side of the public road, a well called Lady well, but it is not holy, and was only opened when the holy well went dry.

About 60 or 70 yds. due west of Kilmocar church, there was a large cone-shaped moat or tumulus, which was removed about the year 1880. In the centre of

[1] That is, [Her's were] "the sensible head and the generous heart."

the moat, on a level with the surrounding land, the workmen came upon an enclosure 4 or 5 ft. square, built of solid masonry, but with no covering slab; it was filled up with black earth and human bones. Here, no doubt, were the mortal remains of some pagans of a far distant age.

In the same field, midway between the site of the moat and Kilmocar church, stood Kilmocar castle. It was occupied successively by the Pays, the Byrnes, and Charles Kavanagh (the inscription on whose monument is given above). It fell on a St. Martin's night, about 1780, crushing to death a herd and his family, who happened to be living in it at the time.

### Kilcollan.

In Irish it is called *Kill-Chullawing*, i.e., the church in [the townland anciently known as] *Cullawn*, or Coillеáin. The church from which the name is derived has been so long obliterated, that not even a tradition of its situation has come down. It probably stood a few fields east of the Pigeon House, in the "Old Meadow," which was also the site of Kilcollan castle and other ancient buildings, uprooted from the foundations many years ago. There is another Kill-Chullawing, anglicized Kilcullen, in the parish of Thomastown.

### Esker.

Or, the Ridge of Sand-hills. This townland, with Kilcollan, belonged to the Purcells. Their mansion, or castle, stood about Delany's farm-yard, in Esker, and was a very large building, as far as can be judged from the *Down Survey Map* of 1657. William Purcell fitzRedmond, of Esker, gent., was pardoned, June 24th, 1607. Redmond Purcell, of Esker, gent., was one of the Constables of the Barony of Fassadinin, in 1608. William Purcell, of Esker, died 20th July, 1632, leaving, with a son, Edmund, then 21 years of age, the following issue: Redmond, Pierce, Margaret, Ellen, Eliza and Mary. Edmund Purcell, son of William, forfeited under Cromwell, and was transplanted to Connaught, in 1653. The Purcells buried under the broken monument in the chancel of Donoughmore church, are traditionally stated to have belonged to this family.[1] Esker castle was entirely destroyed more than a century ago.

### Maudlin.

This name, in Irish, called *Mŏdaleen*, was used to denote a lazar house, or

[1] See p. 83 *supra*.

leper hospital.[1] That a house, or hospital, of this class stood here, in ancient times, may be taken for granted, though all tradition in connection with it has died out. In a castle at the "Moat of Maudlin," lived, several centuries ago, Shawn mc Sharoo Purcell, a powerful warrior, much famed in local tradition. A large pit on the townland is called *Closh-cc-Canavawing* or O'Canavan's pit. Near the pit, to the south-east, there is a round hill, called *Cruckawn-na-berree*, on the top of which a grave, filled with human remains, was discovered. Beside this is Tobar an Eich, or the Horse's well. There is also a well here, on the roadside, called *Thubber-anookăzhă*, or the Fuller's well.

## Lisnafunshin.

Called, in Irish, *Lisnafweenshă*, i.e. Fort of the Ash tree. There was a very ancient church here in the northern extremity of the townland, one field from the Dinin river. There is not a vestige of it now. The graveyard is all overgrown with bushes, and is only used for the burial of unbaptized children. In English it is called the "churchyard"; its Irish name is *Sgeach-nang-awrluch* (Sceac na nGéarlac), *i.e.* the [burial] bush of the children. Previous to the Reformation, Lisnafunshin and Newtown belonged to St. Francis' Abbey, Kilkenny.

## Mayne.

The prebendal church of Mayne, or Moyne, stood over the Dinin river, in the eastern extremity of the townland of Jenkinstown. In all written and printed documents it appears as the Church of Mayne, Mayn or Moyne, that is, of the Maighin, or Plain. The Irish pronunciation of Maighin is *Mween*, and in the upper part of this parish there is a townland of Maighin, which is called indifferently Moyne and Mween, even by English speakers, to the present day. The Maighin, from which the church of Mayne or Moyne was called, may have been nothing more than the tract of very level land immediately around the graveyard; but it is much more probable that it included, besides, a considerable stretch of the townland of Jenkinstown, which is, for the most part, a perfect flat.

In English, the Church of Mayne is locally called *Mine's* Church, which is a corruption for Moyne Church. Its Irish name, as still used by those who speak the native language, is *Thomple-Mween*, that is, the Church of Maighin or Moyne.

St. Muicin, Bishop and Confessor, whose feast is celebrated on the 4th March, is the patron of this church. His name appears under the Irish forms Muicin, Muccin, and Mucinne, and, in Latin, as Moginus and Mochinus. According to his

[1] See Maudlin Street, Kilkenny, Parish of St. John's.

pedigree, in the *Book of Leinster*, he was of the royal race of Ossory; thus: "Muccin, son of Mocha, son of Barind, son of Findchadh, son of Dega, son of Droida, son of Buan, son of Loegaire birn buadhach, son of Aengus Osrithe. Dé'nait, daughter of Gabrin, [and] sister of Fintan of Cluain-Eidhnech, was Muccin's mother." Being himself an Ossorian, he was naturally a favourite with our forefathers, and hence we find him venerated as patron not only of Mayne, but also of three other ancient churches of this Diocese, viz., Kylermugh, Kilderry and Sheepstown. The period at which he flourished may be closely approximated, as his uncle, St. Fintan, the great founder of Clonenagh, died in the year 610.[1]

He is thus commemorated in the *Martyrology of Tallaght*, on March 4th:

"Mucin, of Maighin" (Mucini Maighni);

and in that of *Donegal*, on the same day, thus:

"Muicin, of Maighin" (Muicin,o Mhaighin)

In Bishop Phelan's *List*, we find:

"Patronus Ecclesiæ de Mayne (in Decanatu de Odogh), S. Mochinus, Ep. 4 Martii."

About 1300, the Prebend of Mayne was valued at £6 13s. 4d.

The church of Mayne was not more than 40 or 50 yds. from the Dinin in the memory of any one now living; but the distance must have been much greater in early times, ere the river began its inroads on the part of the bank on which the church was situated. Gradually the distance between church and river grew less and less, till at length, in a great flood, in the year 1835, the whole bank being undermined gave way, bearing with it, into the surging waters, the ruins of the ancient church, as well as the greater part of the graveyard. The east gable of the church, a high, wide wall, also fragments of the side-walls, remained till then. None of the monuments, in the part of the graveyard now remaining, are of special interest.

## Jenkinstown.—The Bryan Family.

Jenkinstown is so named since at least 1540. The origin of the name is unknown, but it is probably derived from the Rothes, who are stated, in the family Pedigrees, to have made an early settlement in this neighbourhood, and among whom Jenkin, *i.e.*, Johnikin or Little John, was used as a Christian name. In Irish, Jenkinstown is called "*Córclach*" (accent on first syllable), as if the Irish name were spelled

[1] *Three Fragments of Annals.*

Carclach or Carcalach; the Irish name of Jenkinstown Wood is "*Kyle-Chorcla*." The original name of Jenkinstown, as mentioned above, was, most probably Maighin. About 1215, the tithes of the townland were granted by William de Druhull, senr., to St. John's Abbey, Kilkenny. At the suppression of the religious houses they were handed over, by Henry VIII., to the Corporation of Kilkenny, to which body they have ever since belonged. In 1452 Jenkinstown and other neighbouring townlands were granted by Patrick fitz Fulco de la Frene, to Edmund Mac Richard Butler, grandfather of Pierce *Ruadh*, Earl of Ormond, whose representative, the Marquis of Ormond, still receives a head-rent therefrom.

Henry Stanes, Esq., of Jenkinstown, a native of Essexshire, married Anne Evellyn, of Godstowne, in Surreyshire; he died at Jenkinstown, Jany. 16th, 1638-9, and was buried in St. Canice's Cathedral. He was a very staunch Protestant, so much so, that by his last will he disinherited his only child, a Catholic, in case she "continued to the Mass." His wife was a devoted Catholic, and is commemorated in the inscription on a fine silver chalice, in our Diocesan Cathedral, thus :—"Pray. for . the . soule . of . Ann . Euelin . alias . Stanes."

Anne Stanes, their daughter and heir, kept both the faith and the family property, notwithstanding the disinheriting clause in her father's will. She married John Bryan, Esq., of Kilkenny, descended from the Bryans of Whiteswall, "auntiently called Byrne," and, thus, Jenkinstown came into the possession of the Bryan family. Mr. Bryan, by his last will, made after 1664, and proved in 1671, desired "to be interred in the monument of my auncestors, at Kilkenny, in Our Blessed Lady's Church." Captain James Bryan, of Jenkinstown, his son and heir, was outlawed and attainted at Kilkenny, as a Jacobite, on the 20th and 21st of April, 1691. He succeeded in retaining his property, however, owing probably to the intervention of the Duke of Ormond. He married Rose, daughter of Edward Rothe, of Kilkenny, (son of Peter, son of Edward, which last was brother of Bishop David Rothe), and of Catherine fitz James Archdekin, his wife; and died between 1708 and 1715. His son and heir,

Pierce Bryan, born in 1682, died in Kilkenny city, March 31st, 1762, leaving, by his wife, Jane, daughter of George Aylmer, Esq., of Lyons, Co. Kildare, three daughters, Alice, Rose, and Mary, and the following sons :

(1) James Bryan, Esq., of Jenkinstown, his heir, who died unmarried, in 1805, aged 86 years. Among his Irish-speaking neighbours he was known as *Sheeomus O'Brine*.

(2) Aylmer, a Brigadier-General in the French service.

(3) Pierce.

(4) George, of Portland Place, London, who married Catherine Xaveria, only

child of Henry Byrne of Oporto, (son of Sir Gregory Byrne), by Catherine, daughter and heir of James Eustace, of Yeomanstown, Co. Kildare, and was father of

George Bryan, of Jenkinstown, Esq., born 1770, died 1843, whose son,

George Bryan, of Jenkinstown, Esq., was father of the late

Honble. George Leopold Bryan, of Jenkinstown, J.P., D.L., who died, without surviving issue, in 1880, aged 52; and of Augusta Margaret Gwendoline, who married Edward Joseph, 2nd Lord Bellew.

Jenkinstown House is modern. In the parlour are preserved fine oil-paintings of Bishop Rothe and his nephew, the Very Rev. Thomas Rothe, Dean of Ossory. Bishop Rothe's monstrance and vestments, also a beautiful silver chalice and other ecclesiastical relics of his time, were likewise preserved here till they were presented by the late Mr. Bryan to St. Kieran's College. The chalice in use in Jenkinstown oratory has inscribed on the foot: "Ste. Joseph ora pro Anna Eustace, 1741."

The following raised-letter inscription, in Roman capitals, may be read on a slab fixed into one of the walls of the "old" Dinin bridge, near the east entrance gate of Jenkinstown demesne:

'PATRICIVS . DOWLYE. SVIS . EXPENSIS
HVNC . PONTEM . EXTRVXIT.
ANNO . DNI . 1647.
ÆTERNAM . ILLI . VXORI . AC.
LIBERIS . REQVIEM.
PRECARE . VIATOR."

The "new" Dinan bridge, about a mile further south, was built in 1792, over an old ford called *Oach-king-a-vohirh* (Ath-chinn-a'-bhothair,), or the ford at the end (literally the *head*) of the road.

## The Pattern of the Dinin (*Pŏthroon na Dyneen*).

It is held on the last Sunday of July, also called the last Sunday of Summer, and locally known, in Irish, as *Dhounach Chroumdhŭ*, that is, Croindhu's Sunday. That it was ever a religious celebration, like most of the patterns formerly celebrated throughout the country, seems doubtful. A very old and intelligent native of the locality, a good Irish speaker and seanachie, too, informed the writer, in 1891, that the first beginnings of this pattern consisted in a yearly gathering of the poor people around, at Jenkinstown House, where the ladies of the Bryan family distributed clothing, &c., among them. After the charity had ceased, the yearly assemblage continued to be held, probably at Mine's church. About 1800 the place of meeting was changed to the "new" Dinin bridge, and thence, about 1880, to

Three Castles bridge, where the "pattern of the Dinin" is still celebrated yearly by crowds of people.

According to local legend, Cromdhu was a Pagan chief, who lived in Jenkinstown, about the time of St. Patrick, and who was converted to Christianity by the priest of Mothell church.

## Ardaloo.

The townland of Ardaloo[1], called in Irish *Awrdhaloo* (*l* slender), is now a detached portion of the civil parish of Grangemacomb, though it formerly constituted a small, independent Rectory. In 1203, William Marshall, Earl of Pembroke, granted and confirmed to the Priory of Kells, in pure and perpetual alms, two carucates of land in Ardelouth. The land thus granted was leased by Reginald, the first Prior, to Simon fitz John Layles, but was restored by Simon's son, William fitz Simon, to Prior Germanus, by deed of Dec. 24th, 1267. The church of Ardeluth is mentioned among the churches included in the Deanery of Odoch, in a Taxation of Ossory drawn up about 1300. In 1412 the chapel (capella) of Ardelooth was confirmed to the Priory of Kells, by King Henry IV. In 1540, Philip Howleghan, the last Prior, was found seised, *inter alia*, of "three messuages, fifty acres of arable land and twenty of pasture, with the appurtenances, in Ardeloghe." Thomas, Earl of Ormond, received a grant of Ardelowe from the Crown in 1578. As all, or nearly all, the outlying farms of our great Abbeys were provided with chapels for the use of the tenants, labourers, and religious brethren dwelling thereon, and were, moreover, exempt from the jurisdiction of the surrounding clergy, it is easy to account for the fact of Ardaloo and other very small tracts of Abbey lands, coming, in the course of time, to be regarded as separate and distinct parochial districts. The antiquities of Ardaloo are the following :

(1) An Ancient Church.—It stands, in ruins, on a slightly elevated limestone bed, at a distance of 70 yds. from the Dinin, and 300 yds. from the "shot," where the Nore and Dinin meet. It was an oblong building, measuring, externally, 40 ft, from east to west, and 25 ft. from north to south. The walls were $2\frac{1}{2}$ ft. thick, and built entirely of very rough limestone. The only remains now visible are $5\frac{1}{2}$ ft, of the west gable and $8\frac{1}{2}$ ft. of the south side-wall, both meeting and forming a solid piece of masonry 8 ft. high. The part of the south side-wall still standing, is supported by a buttress extending along its full length ; another buttress supported the east end of the same wall, and though the wall itself is here fallen, the buttress

[1] The name probably signifies the height of Leamaċ, that is, of the land abounding in either elm trees or marsh mallows.

remains uninjured. The entrance door, framed with unhewn stones, was in the south side-wall, between the buttresses, but only one side of it is left. This church is called "The Monastery Church."

(2) A CASTLE.—One hundred and ten yards north of the above church, is the castle of Ardaloo. The people say it was the residence of the monks attending the church. It is 37 ft. by 30 ft. externally. The north wall is 5 ft. thick; the side walls, on which rested the stone arch over the first storey, are 8 or 9 ft. thick. The fragment now remaining has three very narrow loops, and is but 17 ft. high. A narrow passage, between two parallel walls, 30 yds. long, runs south from the castle, connecting it, at the end, with other buildings, the foundations of which are yet visible.

(3) THOMPLE-GLHOZHEEN.—At a distance of 160 yds. north of the church already described, 120 yds. due east of the castle, and 80 yds. from the Dinin, stood the most ancient church called *Thomple-Glhŏzheen*. The people say it was "the second church named in Rome," an expression never used except in reference to our oldest churches. It, too, was built on a limestone bed, elevated 16 or 20 feet over the adjacent river. It stood east and west and was of considerable dimensions. Its walls, where highest, are now not more than one foot over the surface, but a very little excavation would suffice to lay bare the whole foundation of the sacred structure. Around it lies the ancient churchyard, but interments have been discontinued since about 1770. There are no head-stones or appearances of graves. Formerly people used to gather here on Good Friday to pray and pilgrim. The same custom prevailed in the case of many other ancient churches of Ossory, before Stations of the Cross were set up in our chapels.

There is no holy well at Ardaloo; neither is there any recollection of the Patron Saint. In the Diocesan Statutes, St. Swithin is given as the Patron; but his selection as such is scarcely of older date than that of the Statutes Book itself, *i.e.* 1873. There are two or three raths in the northern division of the townland, but none of them of any consequence. There are no Irish names of interest.

## CHAPELS SINCE THE REFORMATION.

The oldest chapel of which there is any tradition, stood in Kilmocar, one field north-west of Kilmocar church, on the left-hand side of the road leading to Toor Hill. It was in use down to about 1760. It is called the *Shoun-thaypčăll* (Seán t-Séipeall) or Old Chapel. Its walls were taken down previous to the year 1800.

Its immediate successor was the old chapel of Conahy, built, as already stated,[1] on the foundations of Kilcolman church, and which continued down to about 1839.

[1] See p. 193, *supra*.

The present parish chapel was built and covered in during the incumbency of the Rev. Pierce Marum, P.P. (1832-38), but was not fully fitted up for the celebration of Mass till 1839 or 1840.

## Parish Priests.

Rev. Pierce Marum was appointed first P.P. Conahy, in May, 1832; and was translated to Templeorum, in March, 1838.

Rev. Gerald Foley was born in Chatsworth, Clough, in 1793. He studied in Birchfield and was ordained early in 1819. The books of Burrell's Hall show that he was Professor there from April 19th, 1819, to the summer of 1829, and President from 1829 to Sept., 1832. He was then appointed Professor of Theology in Birchfield, and became acting-President on the promotion of Dr. Walsh to the parish of Slieverue, in 1836. He was collated to Conahy, in succession to Father Marum, in March, 1838. After a zealous pastoral charge of eleven years he died at Littlefield House, June 7th, 1849, and is buried in Conahy chapel.

Very Rev. Patrick Byrne was born in Birchfield, on the site of St. Patrick's Industrial School; studied in Birchfield College; and was ordained about 1822. His curacies were Johnstown, Jan. 1st, 1824 to 1839; and Freshford and Tullaroan from 1839 till his promotion to the pastoral charge of Skirke, Feb. 24th, 1843. He was translated to Conahy in 1849, and was promoted to the Canonry of Mayne in 1865. He died at his house in Ardaloo, March 23rd, 1869, in his 71st year, and is buried in Conahy chapel.

Rev. James O'Gorman succeeded. He was born in Michael's Lane, Kilkenny, about 1809; studied in St. Kieran's College; and was ordained in 1846. He was C.C. Camross (1846-48); Urlingford (1848-55); and then of Clough till his promotion to Conahy in April, 1869. He died Sept. 19th, 1874, and is buried in Conahy chapel.

Very Rev. Richard Hogan was born in Oldtown, Tullaroan, and was baptized on the 20th January, 1820. Having made his classical and ecclesiastical studies in St. Kieran's College, he was ordained in the old Cathedral, Kilkenny, by Dr. Walsh, on the 11th Aug., 1850. He was C.C., Kilcoo, in the Diocese of Down and Conor (1851-52); Hugginstown (1852-63); Owning (1863-68), and Freshford from 1868 to Jany. 8th, 1875. He became Canon of Kilmanagh, June 13th, 1885, and Canon Penitentiary, in 1891. After a long and honourable career in the sacred ministry he was called to his reward on the 16th March, 1901. He rests in Conahy chapel-yard.

Very Rev. Walter Keoghan, present pastor, was translated from Camross on the 11th April, 1901.

View of the Nore from Castlewood House Durrow

## CHAPTER X

### THE PARISH OF DURROW.

THIS parish is a union of the two civil parishes of Durrow (except the townland of Rath, and portions of the townlands of Castlewood, Grenan and Fermoyle, which belong to Ballyragget,) and Aghamacart. Its area is 15,210 statute acres. In 1901, the population was 2,195, of whom 1,889 were Catholics.

#### DURROW.

In the *Annals of the Four Masters*, Durrow is referred to as Daurmhagh Ua nDuach; and, in the *Martyrology of Donegal*, as Dermhagh Ua nDuach. Both forms of the name signify the same thing, viz., the Oak Plain in [the territory of] Ui Duach. The present Irish name is simply Daurmhagh, or Dermhagh, which the local Irish speakers pronounce *Dhroo*, in the nom. case, and *Ghroo*, in the gen. case. Durrow, in the King's Co., the site of St. Columbkille's famous monastery, is also written Daurmhagh, or Dermhagh, in all Gaelic records, "Coluimcille" being sometimes added for distinction's sake. Another Dermhagh is Dunderrow or Dun-Durrow, in the Co. Cork, the Irish form of which is Dun der maigi, that is, Dermhagh Fort.[1] Still another Dermhagh is Durrow, in the Co. Waterford, as is evident from its local Irish sound, which is exactly the same as that of Durrow in Ui Duach.

St. Fintan was formerly the Patron of Durrow. His feast was celebrated here, according to Bishop Phelan's *List*, on the 16th Nov. It is impossible, however, to identify the Saint with any degree of certainty. The likelihood is, that he is

[1] *War of the Gaedhil with the Gaill*, p. 223.

identical with a St. Fintan, by some, surnamed Moeldubh. St. Fintan Moeldubh was the second Abbot of Clonenagh, having been appointed to that office by the founder of the monastery himself, St. Fintan macGaibhrene ui Echach, as he lay on his death-bed :

"When, therefore, his [*i.e.* St. Fintan macGaibhrene's] death was near at hand, knowing the day of his departure, he called his people around him, and, with the permission and blessing of the brethren and the saints who had come to visit him, their holy father, he himself appointed in his seat after him, a man noble by race and morals, and named by the same name, *i.e.* Fintan Moeldubh." [1]

In 599 or 600, St. Fintan Moeldubh administered the last rites of the Church to St. Canice, when dying, at Aghaboe. At this time he may have been in charge of the monastery of Durrow ; for he cannot have succeeded to the abbacy of Clonenagh till some years later, if it be true, as recorded in the *Three Fragments of Annals*, that St. Fintan macGaibhrene ui Echach did not die till 610. St. Fintan Moeldubh died, according to the *Annals of the Four Masters*, in 626.

The difficulty of a satisfactory identification of the Patron of Durrow is rather increased than otherwise by our Irish Martyrologies, as will appear from the following :

(*a*) The text of the *Calendar of Aengus*, at Oct. 20th, has the quatrain :

"Fintan
Moeldubh—great that shout !—
A fair sun at that mountain
Of those splendid Eoganacht."

On this passage, Aengus's scholiast, in the *Leabhar Breac*, comments as follows :

"*Fintan Moeldubh, i.e.* Fintan Moeldubh in Ui Duach in Ossory, and of the Eoganacht Chaisil is he, and at Dermag Hua nDuach in the north of Ossory he is. Or, Fintan and Maeldubh *are two saints ;* and in Cluain Immorroiss in Offaly is Maeldubh, and, *quod verius* [*est*], he was also brother of St. Comhghan of Glenn Uissen.

"Now as to Maeldubh, some say that he was of the Eoganacht Chaisil. However, according to the truth of the history of the men of Ireland, he is of the seed of Brian, son of Echaid Muidmedon. . . . . Maeldub, son of Amalgaid, son of Fothad, son of Conall glun, son of Brian, son of Echaid Muidmedon.

"And it is that Maeldub that took Fechin of Fore into fosterage with him, and sent him to learning."

(*b*) The *Martyrology of Donegal*, at the same day (Oct. 20), commemorates Fintan and Maeldubh, as *two distinct saints*, thus :

"Maeldubh, son of Amhalgaidh, of Cluain-Immorrois in Ui Failghe ; or of Dermagh in Ui Duach in the north of Ossory. He was of the race of Brian, son of Eochaidh Muighmedhoin.

"Fionntain, of Dermagh in Ui Duach."

(*c*) Similarly, at the same day, the *Martyrology of Tallaght* has the two separate entries :

"Fintani.
Maelduibh."

[1] Colgan's *AA. SS. Hib.* p. 353.

(*d*) Again, on the same day, the *Calendar of Cashel* has:

"St. Fintan Maeldubh of the territory of Eoghanacht Cassil, and the instructor of St. Fechin: that he is also sprung from the same territory of Munster, Marianus O'Gorman and Aengus Increased, testify at the cited day."

These extracts help to establish one point, at least, and that is, that the feast-day of the St. Fintan, venerated as patron at Durrow, was not the 16th Nov., as Bishop Phelan's *List* states, but the 20th of October.

The traditions of Durrow throw no light on St. Fintan's history; neither do they preserve the memory of his festival day. His holy well, called "Fintan's Well," or rather "Fantan's Well," is within Lord Ashbrook's demesne, at the distance of about 100 yards from Durrow bridge. At its head, firmly embedded in the earth, is the rough limestone pedestal of a small cross; the socket is 5 in. long, and about the same in width and depth. The cross itself has been long missing. The small inch lying between the holy well and the river Erkina is called [St.] "Fantan's Island."

The *Martyrologies of Donegal* and *Tallaght*, at April 19th, enter the feast of "the Sons of Erc of Dermhagh," but supply no clue by which the identity of this Dermhagh might be established.

In Dr. Geoffry Keating's account of the Synod of Drom Ceat, held towards the close of the 6th century, St. Columbkille is represented as giving his pastoral staff to Scanlan Mor, King of Ossory, with instructions to deposit same with his (Columbkille's) religious community at "Dearmhagh in Osradihe."[1] Although all, or almost all writers, who treat of the Synod, make mention of the presentation of the staff, through Scanlan Mor, to the monastery of Dearmhagh or Dermhagh, they are not, however, unanimous in assigning this Dermhagh to Ossory. Some of them, while not particularizing the Dermhagh intended by the Saint to be the repository of his staff, even furnish unquestionable data to enable us to identify it, at once, and, we believe, correctly, not with Dermhagh in Ossory, but with Dermhagh in the King's Co. The author of the *Vita Quinta Sancti Columbæ*, for instance, writes that St. Columbkille directed Scanlan Mor to deliver the staff "to his disciple, St. Laisren, Abbot of Dermhagh" ("monens ipsum demum ut baculum S. Laisreno, discipulo suo, monasterii Dermagensis tunc rectori, retradat").[2] Now, at this very time, St. Laisren, St. Columbkille's disciple, was abbot of the Columbian monastery of Dermhagh, in the King's Co. Hence it follows, at least, from the *Vita Quinta*, that it was to Dermhagh in the King's Co., and not to the Dermhagh in Ossory that the staff was to be presented. We

[1] See Mahony's translation of *Keating's History of Ireland*, pp. 449, &c.
[2] *Trias Thaum.*, ch. II.

may add that there is no tradition whatever, in the latter Dermhagh, of any connection with St. Columbkille, or of any special devotion having been ever practised to him here ; which could scarcely be the case if it had been the site of one of his monasteries, or if at any time it had possessed such a priceless relic of the saint as his pastoral staff.

The Monastery of Durrow.—The foundations of what was traditionally known as "Durrow Monastery," remained till 1835, about 60 yards north-west of the churchyard of Durrow, between the base of the "Castle Hill" and the small stone bridge crossing the Erkina at this point. The monastery was founded by St. Fintan ; but nothing further appears to be known about it. If it survived the middle of the 12th century, it was probably destroyed soon after, in 1156 or 1157, when the army of Muircheartach O'Lochlainn, King of Ulster, burned Daurmhagh Ua nDuach and other monastic centres in its neigbourhood.[1]

Durrow Churchyard.—The ancient parish church of Durrow, dedicated to St. Fintan, stood within the present churchyard. No trace of it remains. It must have been taken down close on two centuries ago ; for, in 1731, its site was occupied by the Protestant parish church of Durrow, which is described as being then "*new built* and decently pewd. and flagged."[2] This latter church continued in use till between 1792 and 1798, when it was replaced by its present successor.

The following inscriptions may be read on the monuments here :

(1) "Here *lies ye body* of ye Revd. Mr. Martin
Delany . . . . . .
. . . . Decsd. Aprl. ye 3rd, 1751,
agd. 64 yrs. *May his* soul rest in Peace."

This monument is an altar-tomb, now deeply sunk in the ground. The covering slab, on which the inscription occurs, is broken in pieces, and its surface partially chipped off. Portions of the second and third lines, dotted above, and which gave Father Delany's title as P.P. of Durrow and Aghamacart, have been erased ; the words and letters given in *italics*, are lost, either by the chipping of the flag, or the disappearance of some of the broken pieces. Beside this tomb is a horizontal slab, probably marking the grave of Father Delany's relatives, and inscribed to the memory of Nicholas Delany, who died in 1707, aged 37 years, and of his wife, Mary Delany, otherwise Fitzpatrick, who died in 1736, aged 64.

(2) "Here lies the body of the Rev. William Shee, who was 35 years Parish Priest of Durrow & died 16th of February, 1786, in the 60th year of his age. Requiescat in pace. Amen."

(3) "Hic jacent reliquiae Revdi. Domini, Domini Patritii Mortimer, Parochi Parochiae de Durrow. Honorem Dei zelavit pariterque salutem proximi. Amator suorum magis quam sui, virtutem et religionem excoluit verbo et exemplo. Non more mercenarii sed boni pastoris invigilavit gregi sibi

[1] See Vol. I., Introduction, p. 56.
[2] Bishop Tennison's *Visitation Book*.

credito : orphanis adjutor, consolator senibus et inaestis vixit carus amicis flebilis et illis. Obiit un—
1omo. Kal. Aprilis, anno Domini millesimo octingentesimo undecimo, anno aetatis suae quinquagesimo octavo. Requiescat in pace."

(4) "*Here* lieth the body of *Mrs.* Agnes Ridgway, wife of *John* Ridgway deceased, some *time* agent vnto the Right *H*onorable the Earle of *L*ondonderry, mother of Mr. *J*ohn Ridgway and Mrs. Jane *T*aylor of this parishe. Arvinin departed this life the 7th day of November, 17——."

This last inscription is much obliterated, but the missing parts, except the last two figures of the date, are supplied above in *italics*. It belongs to the first half of the 18th century.

The oldest monument here is a broken slab lying flat on a grave at the west-end of the churchyard. At its top is the sacred monogram I.H.S., and over this is a plain incised cross. The inscription, in incised Roman capitals, is imperfect. With the missing portions, as far as now possible, supplied in brackets, it reads as follows :—

(5) "[HERE . LY]ETH . YE . BODY . OF .
. . . . . BVRK . WHO . DEPARTED .
[THIS] . LIFE . YE . 31TH . OF . IVLY . ALSO .
[YE . BO]DY . OF . IAMES . DVN . HER .
[SON] . WHO . DIED . YE . 4TH . OF .
[AVGV]ST . & . IN . YE . 18TH . YEAR
[OF . HI]S . AGE . 1728."

Marking the same grave is a headstone inscribed :—

(6) "God be merciful to the soul of Edwd. Dunn, of Aharney, who depd. this life the 27th of Septr., 1784, aged 76 years. Also his wife, Elizabeth Dunn, alias Lawler, who depd. this life the 22nd of June, 1774, aged 64 years ; with three sons and two daughters. Also Michael Dunne, who depd. June the 1st, 1804, aged 65 years."

The ancient stock, to which these two last monuments belong, is traced to three brothers who removed from O'Dunne's Country of Iregan, (now the parishes of Clonaslee and Rosenallis, Queen's Co.), to the neighbourhood of Durrow, during the second half of the 17th century. Of the brothers, one settled down in Clonageera, beside Durrow, the other two in Aharney. Their present representatives are Mr. Michael Dunne, of Durrow, son of Patrick, of Durrow (1822-83), son of John, of Clonageera and Durrow (*c.* 1770-*c.* 1850) : and Mr. Patrick Dunne, of Aharney, son of John, of Aharney (1794-1873), son of Michael, of Aharney (1739-1804).

The Manor of Durrow.— The Manor of Durrow is found in possession of the Bishops of Ossory as far back as the early part of the 13th century. Their right thereto was contested in the law courts, for several years, about this time, by the Earls Marshall : but, apparently without success. The following references to this lawsuit are found in the *Calendar of Documents, Ireland*, 1171-1252 :

"1230 (April). William, Earl Marshall, attorns John de Bereford and Reymund Sprot in the plaint in the King's court, Dublin, between the Earl, plaintiff, and the Bishop of Kilkenny, tenant, touching the manor of Dernan" [*i.e.* Dervagh, or Durrow].

"1234 (Oct. 18). Gilbert, Earl Marshall, attorns William de Evesham and Richard FitzWarin, against Walter, Bishop of Ossory, tenant of the manor of Dervagh."

"1237 (Ap. 11). Gilbert Marshall, Earl of Pembroke, attorns Richard Walerand, in a plaint in the court of Dublin, between him and the Bishop of Ossory, of the castle and manor of Dervach."

VIEW OF THE NORE, FROM CASTLEWOOD HOUSE, DURROW.

## "MOTHER NORE."

"Many times I've looked upon thee,
Gazed all seasons on thy face,
From thy cradle midst the mountains,
To the ending of thy race.

"And thou wert ever lovely,
Ever beauteous to my eyes,
'Neath the leaden grey of rain clouds,
Or the glow of sunset skies.

"When the moonbeams in the harvest,
Shimmering, tipt thy silver ripples bright;
When the autumn even's purple
Faded in the calm twilight.

"Where thou washest saintly Durrow,
Glidest past the Fenian grave;
Where the fortress of the Ormondes
Proudly towers o'er thy wave.

"Where thou lingerest, caressing
Fairy Woodstock's wooded side;
Where between the waving willows
Thou art lost in Barrow's tide.

"Thou art lovely, thou art lovely,
Past all measure, mother Nore,
In thy pools and in thy shallows,
In the pastures by thy shore.

"On thy banks 'twere sweet to linger,
Sweet to stem thy summer stream;
Sweet to woo, and wed, and die beside thee,
Thou, of waters, fairest queen."

"1237 (June 8). Gilbert, Earl of Pembroke, puts in his place Richard Walerand, in a plain summoned before the Justiciary, between the Earl, plaintiff, and Walter, Bishop of Ossory, of the castle of, and 4 carucates of land in, Dervath."

"1238 (March 22). The King to Maurice Fitzgerald, Justiciary of Ireland. Gilbert Marshall, Earl of Pembroke, having impleaded in the King's court, Dublin, Walter, Bishop of Ossory, touching the Bishop's manor of Dervagh, the Bishop took exception that he was not bound to answer, because William Marshall, late Earl of Pembroke, Gilbert's father, gave by his charter, now produced, to Hugh, formerly Bishop of Ossory, a release of all plaints touching lands and tenements. This charter was not denied in the court; nevertheless the King's justices proceeded in the plea. The King thereupon commanded that the Justiciary should not allow the Bishop to be injured in the King's court, and that the plaints should not proceed. The King, however, having learned from the Earl that the Bishop did not produce the charter in court, commands the Justiciary to grant oyer of the charter if produced, and according to its tenor to do what ought to be done in conformity with the custom of Ireland. Otherwise the Justiciary shall cause the plaint to proceed according to the tenor of the King's writ therein."

The result of this litigation is not recorded; but as the manor of Durrow continued in possession of the Bishops for centuries afterwards, the victory must have rested with them.

In 1245, Geoffry de Turville, Bishop of Ossory (1244-50), had a grant from the King of a yearly fair in his manor of Derevald (*i.e.* Durrow) for six days, namely, on the day of St. Swithin and five following days (15-20 July), and a weekly market on Thursday.[1] The *Catalogue* of the Bishops of Ossory credits Bishop de Turville with building the manor of Durrow and acquiring much land therefor; here, however, it is clearly in error; for, even before this Bishop's Episcopate, the *castle* and *manor* of Durrow were held by his predecessors, as the documents above quoted fully prove.

Some time between 1468 and 1478, a Perambulation, or Fixing of the Boundaries, of part of the Manor of Durrow, was effected by Bishop David Hackett. The *Red Book of Ossory* has a contemporary memorandum of the proceedings, written in Latin, and extremely hard to decipher. Stripped of contractions, this document is as follows:

"Confines Manerii Episcopi de Derwache in Ossoria.

"Ad perpetuam rei memoriam per praesens scriptum cunctis fiat manifestum presentibus et futuris quod Reverendus pater, David, Episcopus Ossoriensis, metas dominii terrarum ecclesie Ossoriensis Manerii de Dirvagh, coram me, Thoma Loundres, Notario publico, et testibus fide dignis tunc presentibus, fieri fecit per subscriptas personas, videlicet:

Tirrelaum filium Donati Irryghe mcGillephadrik,

Tatheum Ruffum, eiusdem Donati ffilium,

Dermicium mcPaderisse,

[1] *Calendar of Documents*, Ireland, 1171-1252.

Dominum Donatum mcKeve, presbiterum,
Tatheum nigrum mcGillephadrik,
Dominum Kervallum, Rectorem de Bordwell,
Geffredum mcGillephadrik, sue nacionis capitaneum,
Kervallum, filium eius,
Johannem mcTecc, ac
Dirvaill, filiam Donati riavr :

Qui iurati dixerunt quod didicerunt huiusmodi limitaciones a senioribus suis, videlicet :

Dicto Donato mcG.
Padyn Ayghre,
ffilia Edmundi Botiller, uxore quondam mcGillephadrik,
Willelmo mcCowchogery,
Malemor mcMalaghlyn,
Gille Donato mcLucas,
Dirvayll iny Aodye,
Dermicio mc mek Dermyd Carryghe,
Johanne mcKeve, Rectore quondam de Dirvagh,
Donaldo mc mcGryuyn,
Luca mcCarroke,
Willelmo mcGillakegh :

Que quidem persone sic limites ordinarunt : Incipientes a Glan telwe usque ad Quercum Tricrecatum ; et ab illo loco deveniunt tendentes Barr ne Beghe, a parte sinistre manus ; et abhinc usque ad Liscomyn, a altera parte fosse noue ; et abhinc usque ad Knokenoran deveniunt tendentes Garuam et Pratum, ex parte manus dextere."

[Translation.]

Boundaries of the Episcopal Manor of Derwach in Ossory.

For a perpetual memorial of the thing, be it plain to all both present and to come, by the present writing, that the Reverend Father, David, Bishop of Ossory, made a perambulation of the demesne lands of the Manor of Dirvagh, which belong to the See of Ossory, before me, Thomas de Loundres, Notary Public, and in presence of witnesses worthy of credit, by the undersigned persons, viz. :

Turlogh, son of Donnogh *Riabhach* McGillephadrik,
Teige *Ruadh*, son of the same Donnogh,
Dermot McPaderisse,
Sir [now *Rev.*] Donnogh McKeve, [McEvoy ?], Priest,
Teige *Dubh* McGillephadrik,

Sir Carroll, Rector of Bordwell,
Geoffry McGillephadrik, chief captain of his nation,
Carrol, his son,
John McTecc, and
Dirvaill, daughter of Donnogh *Reamhar* (*i.e.*, the Fat):

Who declared on oath, that they had the knowledge of these boundaries from their elders, viz.:

The said Donnogh McGillephadrik,
Padyn Ayghre,
The daughter of Edmund Botiller, formerly wife of The McGillephadrik,
William, son of Cowchogery,
Malemor, son of Malaghlyn,
Gille Donnogh, son of Lucas,
Dirvayll, daughter of Aodh,
Dermot, son of the son of Dermyd Carryghe,
John McKeve, formerly Rector of Dirvagh [*i.e.* Durrow],
Donald, son of the son of Gryuyn,
Lucas McCarroke,
William McGillakegh.

And those persons fixed the boundaries as follows:—"Beginning from Glan telwe on to the Three Bounds' Oak; and from that place they come along by Barr ne Beghe, on the left hand; and thence to Liscomyn, on the other side of the new ditch; and thence they come to Knokenoran, along by Garua and the [Callow] Meadow."

This document has reference only to the portion of the old manor of Durrow lying north of the Erkina River,[1] and which, with the exception of Coolnabehee, belongs to the Durrow estate to the present day. "Glan telwe" is now represented by the Course Wood, the Course, and the Obelisk Field.[2] The name signifies the Glen of the Tulach, and is apparently derived from a small artificial Tulach, or mound, now planted with trees, towards the east side of the Obelisk Field. "Quercus Tricreca[tus]," or the Three Bounds' Oak, (Dáir na d-Trí Gcroc) must have stood at the point of meeting of Durrow Glebe and the townlands of

[1] It is remarkable how many of our rivers and streams are named from *small animals*. Thus, the *lap dog*, in Irish, Oircne, gives name to the Erkina; the Feirtéar, or *foal*, gives name to the Sharrow, which flows through Bessborough Demesne, and to another river of the same name, separating the parishes of Callan and Windgap from the Co. Tipperary; the Ouk (Adhac), that is, the *dwarf*, is a river in the parish of Aghavillar; the Bannow, in Wexford, has its name from the Banaidh, a *bonniv*, or *little pig*; &c.

[2] The townland of Castleview, which here adjoins Lord Ashbrook's demesne, appears in 17th century documents as Turgarath and Turgarragh, that is, the Toir, or Bush, of the Garaidh, or dense thicket.

Course and Lughnamuck. "Barr na Beghe" is now Coolnabehee, the hill of the birch. The "fossa noua" or new ditch still remains, separating Coolnabehee from the portion of the townland of Kylermugh formerly called "Liscomyn." The *lis* or rath of Liscomyn may be observed a little farther on towards Ballacolla, on the rising ground to the right. "Garua" is the old name of the part of Ballygauge joining Kylermugh and Coolnabehee; but it is now preserved only in the name of a hill there called *Awrdh-a-Ghawrhoo*, or the Hill of Gawr-hoo. "Pratum" is the Callow Meadow stretching along the west side of Knockanoran.

From an entry of about 1350, in the *Red Book of Ossory*, the Manor of Deruagh (Durrow) is shown to have been the most valuable of the temporalities of the See of Ossory. The yearly rental yielded by it to the Bishop, at that time, was £53 12s. 2d., which, in present currency, would represent at least twenty times the same amount.

Of the long connection of the Bishops with Durrow, such memorials still survive as the "Bishop's Meadows," the "Bishop's Road," and the "Bishop's Wood," all in Lord Ashbrook's demesne; also the "Bishop's Well," in the Derry Wood.

The old Episcopal Manor-house, or Castle, of Durrow, was demolished during the 18th century. It stood on the "Castle Hill," about mid-way between Lord Ashbrook's mansion (erected in 1716) and the old churchyard. A cave or large sewer, arched and paved with stone, and 5 ft. high by 4 ft. in width, led thence, by Lord Ashbrook's lodge-gate, through Durrow Square. Part of this passage was destroyed when the foundations of the lodge were being cut (about 1850), but the remainder has been left uninjured.

About the time of the Reformation the manor of Durrow was alienated from the See, and granted in fee-farm to the Earl of Ormond, subject to a rent of £5 to be paid annually to the Bishop of Ossory for the time being.

During the second half of the 17th century, between 1660 and 1688, the manor was separated from the Queen's Co., to which it had hitherto belonged, and was annexed to the Co. Kilkenny. This was done by Act of Parliament, at the instance of the Duke of Ormond, whose object was "to repress the outrages committed against his tenants by the Fitzpatricks, who, when tried in the Queen's County, were always acquitted, but, when brought to Kilkenny, never escaped with impunity."[1] It was only in 1846 that the manor, or estate, of Durrow was restored to the Queen's Co., by the Ordnance Survey Commissioners.

The Ashbrook Family.—Sir William Flower (son of Sir George Flower, an English officer, who came to Ireland in the reign of Queen Elizabeth), paid

[1] Tighe's *Survey of Kilkenny*, p. 3.

6s. hearth-money for his house (*i.e.* the old castle) at Durrow, in 1664. He held the place merely as tenant to the Duke of Ormond. He died June 10th, 1681, and is buried in the church of Finglas, Co. Dublin. He was succeeded by his nephew ("ejus a fratre nepos") and heir,

Captain Thomas Flower, to whom "for the sum of £1,000, a mortgage from the Earl of Arran of £100 a year, rent, upon the lands of Durrow and Ballyspellan, in the County of Kilkenny, was granted."[1] He paid "£34 6s. 8d. rent, and £2 4s. 3d. accates, to the Duke of Ormond, for Durra, &c., Michaelmas, 1698."[2] At his death, June 22nd, 1700, he was succeeded by his son,

William Flower, Esq., who, on the 19th Feb., 1708, "had a release of the lands of Durrow and others from James, Duke of Ormond, to him and his heirs for ever, at the rent of £68 13s. 4d., with three fat beeves, or £4 8s. 6d. per annum in lieu thereof, at the Duke's election, &c., being the rents and duties reserved when the premises were granted by lease to his grandfather" [father ?].[3] He built the family mansion at Durrow, in 1716; was Sheriff of the Co. Kilkenny, in 1731; was created Baron of Castledurrow, in 1733; and, at his death, April 27th, 1746, aged 61 years, was buried in Finglas. His son,

Henry, second Lord Castledurrow, created Viscount Ashbrook, in 1751, died in the following year, and was succeeded by his son,

William, second Viscount Ashbrook, born at Durrow in 1744. He married Elizabeth Ridge, an Oxford ferryman's daughter, remarkable for her beauty and for the many accomplishments with which she graced the high position to which she had been raised. Her portraits, as ferry girl and as Viscountess, are preserved with greatest care, at Durrow castle. Her husband, the second Viscount Ashbrook, died in 1780. They left two sons,

(*a*) William, the third Viscount, who died without issue, in 1802; and (*b*) Henry Jeffrey, who succeeded as fourth Viscount, and died in 1847, aged 81, leaving an only son and successor,

Henry, the fifth Viscount. He died in 1871, aged 65. He had, besides three daughters, the following sons:

(*a*) Henry Jeffrey, the sixth Viscount, born March 26th, 1829, who died without issue.

(*b*) William Spencer, the seventh and present Viscount, born March 23rd, 1830.

(*c*) Hon. Robert Thomas, of Knockatrina, Durrow, born 1st April, 1836.

The Town of Durrow.—Down to the beginning of the 18th century, Durrow was never anything more than a small village. It developed into a town between

[1] Lodge's *Peerage*.
[2] Graves's *MSS.*
[3] Lodge's *Peerage*.

1720 and 1760. In 1800 it numbered "218 houses, some let in perpetuity, many ruinous; but [there was] neither trade nor industry, nor encouragement to them." [1]

The Census Returns give the population of the town of Durrow, as follows:

| | | | |
|---|---|---|---|
| In | 1841 | the population was | 1,318. |
| ,, | 1851 | ,, ,, | 1,085. |
| ,, | 1861 | ,, ,, | 869. |
| ,, | 1871 | ,, ,, | 956. |
| ,, | 1881 | ,, ,, | 738. |
| ,, | 1891 | ,, ,, | 607. |
| ,, | 1901 | ,, ,, | 559. |

## The Course Wood.

In the Course Wood, half a mile north-east of Durrow, there is a quadrangular area, about half an acre in extent and enclosed by an earthen rampart, to which tradition has always pointed as the site of an ancient Monastery or, as some say, Nunnery. Very faint traces of foundations in the smooth surface of the east side of the enclosure, gave confirmation to the popular belief. Thanks to Lord Ashbrook, and Messrs. St. George and Brownrigg, his agent and sub-agent, respectively, the site was thoroughly cleared of earth and rubbish, in the month of August, 1901; and what remains of this ancient religious foundation may now be examined by all.

The main building ran north and south, and was 62 ft. in external length. Its northern end was hollowed out to a considerable depth, so as to form an underground room 19½ ft. long, on the inside, by 15 ft.—the floor, which was tiled, being fully 8 ft. lower than the original level of the ground; the walls contain four square-shaped recesses, three large and deep, and one small, all evidently intended for cupboards. This room must have served the purposes of a refectory. Leading up out of it, on the south side, is a solid stone stairway, 4 ft. 7 in. wide, consisting of eight steps, and communicating above with the room opposite, which was presumably a kitchen. The stairway branches off at either side, near the top, into another small, narrow stairway of three steps, one leading towards the west, the other towards a small passage off [what we suppose to have been] the kitchen, communicating probably with an upper storey of the building.

Running west from the underground room, and adjoining it, may be traced the outlines of the foundations of another house, 29 ft. long, internally, from east

[1] *Tighe.*

to west, and 19½ ft. from north to south. That this was the chapel there can be no doubt. One small piece of the masonry remains, showing that the entrance door was in the south side-wall, 6 ft., on the outside, from the angle of the west gable.

This Monastery was probably not in use later than the 9th or 10th century. Its name is no longer remembered. The rental books in the Estate Office, Durrow, throw no light on the matter; they merely show that, as far back as 1770, the townland containing the monastery was known as the "Course Wood," and that it lay along another townland, then called the "Race Course," and now known as the Course. In the 15th century and later, however, the Course Wood, the Course, and the "Obelisk Field" formed but one and the same townland, stretching from the Nore on the east, to Knockanoran on the west, and appearing in the *Red Book of Ossory* as "Glan telwe." [1]

## Dunmore.

Dunmore is an ancient Irish topographical name, but its application in the present instance is quite modern, being of no earlier date than 1730, or thereabouts. What is now known as Dunmore Demesne was represented in the middle of the 17th century by the townlands of "Knockanure, Colowny and Kilteigan" [2] with part of another townland called "Rahinlosky." Knockanure (hill of the yew tree), is probably marked by the hill (297 ft.) nearly midway, in a straight line, between Dunmore House and Coolooney bridge; Colowney (Owney's angle) lies along the left bank of the Gully river, at Coolooney bridge, and is partly in Kylebeg and partly in Dunmore Demesne; Rahinlosky (the burned fort) is on the right bank of the Gully river and is broken up between Moyne, Dunmore Demesne, and the Swan; Kilteigan takes in Dunmore House and its immediate surroundings.

From the fact of Dunmore House being situated in "Kilteigan," both the House and Demesne are known to Irish speakers as *Kyle-thachawn*, that is, the Church of St. Tachan (Cill Tacáin). St. Tachan was one of a band of seven missionaries left by St. Patrick with St. Fiac of Sletty. He is specially named in connection with the territory of Ui Criomhthannain, now included in the Baronies of East Maryborough and Stradbally, Queen's County, thus:

> "O Tacan, illustrious pilgrim,
> Who art in the land of Ui Criomhthannain,
> That enemies come not in our way,
> Be thou not avoiding us." [3]

[1] See p. 219, *supra*.

[2] *Down Survey*.

[3] See poem attributed to St. Moling in the Introduction to the Boromha Tract, quoted by Father Shearman in *Loca Patriciana*.

St. Tachan's church in Ui Criomhthannain, was situated in the parish of Curraclone, in a townland which appears in records of the early part of the 17th century as "Kiltighan" and "Kiltigan."[1] The Saint's church and churchyard at Dunmore, are said to have been situated partly on the site now occupied by the south-western division of Dunmore House, and partly on the tennis-ground adjoining.

Dunmore House was founded early in the 18th century by a gentleman named Drysdale. It was subsequently occupied by Dr. Maurice, Protestant Bishop of Ossory, who died here in 1756, and lies buried in Durrow. Dr. Maurice was succeeded by his relative Captain (afterwards Sir) Robert Staples, ancestor of the present proprietors.

Nearly opposite Dunmore House, on the left bank of the Nore, is the ancient churchyard of Rathkilkeedy.

## Clonageera.

A little less than half a mile to the south of Durrow, in the townland of Clonageera, the site of a "monastery" is still pointed out. Some slight fragments of the walls of the monastic church remained, in the "Wilderness," about 200 yds. almost due west of Clonageera House, till 1865, when they were cleared away. The site is now known to but very few. A little to the north, 150 yds. or so, is a grey old wall, part of the fence separating the *Shanachluch* (Old Building) field in Capponellan from Clonageera. The Irish form of Clonageera is Cluain na gCaorach, which signifies the Lawn of the Sheep. Capponellan means the tillage plot of the O'Nealans (Ceap' ua Niallain).

## Tinweer.

In Irish it is called *Thinvweer, i.e.* Tig an Maoir, the House of the Maor or Steward. The word *tigh* is very often used to signify an ancient church, as well as a house; and, it is not improbable that it may be used here in the former sense, as an ancient burial ground, with rude head-stones deeply sunk in the ground, was come upon in the townland, about 1860, in the northern angle of the field called the "Seven acres." This field is also called the "Battlefield"; and human remains, evidences of the conflict from which the name is taken, have been frequently found beneath its grassy surface, towards the centre.

[1] *Inquis. Lag.*, Com. Reginæ, 31 Car. I.

In the same townland of Tinweer, two or three perches from the Derry Wood, in the third field from the public road to Ballinaslee, a hollow is pointed out in which there was a chapel of the early penal days. It was attended by Friars, and hence was called the "Friary Chapel." How long the Friars ministered here is unknown; but constant tradition handed on, through many generations, from sire to son, tells how they at length received the crown of martyrdom, at the hands of the priest-hunters, in a little cave where they lay hid, beside their humble temple. The chapel floor remained undisturbed till 1858. The site is now under cultivation.

## Ballinaslee.

Ballinaslee, called by Irish speakers *Bollianaslee*, *i.e.*, Baile na Sluige, the town of

BALLYCLIPPOGE CHURCH, BALLINASLEE, DURROW.

the slaughter,[1] is the only townland of Durrow parish, situated in County Kilkenny. Here beside the Nore, there is a ruined 13th century church. Its walls are fairly well preserved except that the chiselled coin stones have been removed, and there is a big breach in the north wall. It is a rectangular building, measuring, on the outside, 52 ft. 9 in. in length, and 28 ft. in width, the walls being 3½ ft. thick, and the side-walls 11 or 12 ft. high. There is a Gothic doorway, chamfered on the outer edge, towards the middle of the south wall; it is 6½ ft. high and 3 ft. 4 in. wide. There is a flat-headed window of chiselled stone, in the east gable, measuring,

[1] For an account of the slaughter from which the townland has its name, see Vol. I., Introd., p. 38.

on the outside, 3 ft. 1½ in. in height and 7 in. wide; there is another window of same pattern and dimensions high up in the west gable. The church was strongly built of large, rough stones and grouting. There is a graveyard at the south side but it has no inscribed head-stones.

The people call this church "Ballyclippoge Church," but what Ballyclippoge means, the writer cannot say, unless the word is a contraction for Beul-atha-Chille-Lappoge, *i.e.*, the Ford of the Church of St. Lappoge or Lappan. There is another Ballyclippoge at the Derry Wood, one mile nearer Durrow town: it contains but about sixteen acres, and has no trace of a burial ground. It is very probable that both Ballyclippoges were portions of one and the same townland in ancient times.

A little to the south of the church, on the bank of the river, there is a beautiful well, believed to have been holy in former times; its present name is "Shea's well."

Ballinaslee became See-lands in the time of Hugh de Rous, Bishop of Ossory.[1]

At the west side of Ballinaslee road, along the rocky hill over Hasting's house, there are remains of a very ancient settlement of some aboriginal tribe. These consist of several half-obliterated stone forts (known everywhere throughout Ireland as cashels and cahirs), mostly circular, and grouped around the principal cashel, which is a large, irregularly-shaped quadrangle. A chapel was erected at the northern extremity of this ancient village, far back in the penal times, probably towards the close of Queen Elizabeth's reign; it stood north and south, and was about 60 ft. long and 18 ft. wide; all the walls except the north gable, still remain to a height of about 2 ft.

## Killiny, otherwise Tubberboe.

Killiny, though now merged in Aghamacart, was formerly a separate parish, known as the parish of "Killenny and Cahir," and consisting of the townlands of Ballykealy, Derreen and Carrhooreagh, Killinymore or Tubberboe, Killinybeg or Knocknagralee, and Newtown. The local English sound of the name is *Kyle-ĭny* (accent on first syllable): the Irish sound is *Kyle-ĭnă* (accent also on first syllable). The name may represent the Irish Cill-Finnéa, that is, the Church of St. Finneach, and may be derived from St. Finneach Duirn, Bishop, whose feast occurs on Feb. 2nd.[2] It may also represent Cill-Fínċi, the Church of St. Fainche or Finche, Virgin. The holy nuns, Finche and Rechtin, were patrons of a Church in Magh-Raighne, in Ossory, in 910.[3] A St. Finnche or Fuinche, virgin, surnamed Garbh, was

[1] See Vol. I., p. 30.
[2] See Vol. I., Introd., p. 15.
[3] See Vol. I., Introd., pp. 14-5.

commemorated at Ros-airthir, in Loch Erne, on Jan. 1st ; another St. Fainche or Finche, virgin, is mentioned in the *Martyrology of Donegal* on Jany. 25th ; and another St. Fainche, virgin, was venerated at Clonkeen, in the Eoghanacht of Cashel, on Jany. 21st. The pedigrees of two virgin saints named Fainche, descended from Colla Uais, Monarch of Erinn, are given in the *Book of Leinster*.

In the course of centuries the original patron, whether Bishop Finneach, or the Virgin, Fainche or Finche, was laid aside and the church placed under the patronage of St. Brendan, Abbot (May 16th), according to Bishop Phelan's *List*, in which we find :

" Patronus Ecclesiæ de Killeen et Cahir, S. Brandanus, Abbas, 16 Maii (Killeen, alias Killenny)."

At the Reformation the church and parish of Killiny belonged to the Augustinian Canons of the Priory of Inistioge, Co. Kilkenny. On the 26th June, 1577, James and Edward Cuffe were granted several rectories belonging to the said Priory, and among them, Kylline (Killiny) in " the country of MacGilpatricke ; " and in Dec., 1591, Piers Hovenden received a grant of the same rectory, under the designation of " Killenny in M'Gilpaterick's country." [1]

The parish church of Killiny stands in ruins in the townland of Killinymore, otherwise Tubberboe. It consisted of nave and chancel. The nave is 43 ft. long, on the outside, and 27 ft. wide, the walls being 3 ft. thick, and the side-walls 12 ft. high. The west gable and all the adjoining portion of the north side-wall are gone to the very ground. In the south side-wall, near the west end, there is a doorway, round-headed, on the inside, and 7 ft. high, and broken on the outside ; there is a flat-headed window of unhewn stone towards the east end of the same wall, measuring 3 ft. 5½ in. in height on the outside and 6 in. in width, and splaying internally to the width of 6 ft. The east gable of the nave was pierced by two doors, one of which, 6½ ft. from the north side-wall, was curved at the top, was 6 ft. 9 in. high by 4 ft. 5 in. wide, and was built of rough stones ; the other, 4 ft. 2 in. south of this, is now destroyed. All this gable, except a small part of the south end, is later by some centuries than the side-walls which, judging from the character of the masonry, are certainly not later than the year 1200. Only portions of the foundations of the chancel remain ; they show it to have been about 32 ft. long by 19 ft. wide, the walls being 2½ ft. thick. The entire ruin is thickly covered over with strong, old ivy.

The interior of the nave has been appropriated as a burial place by the Philippses of Rapla, the Lodges of Graigueavoice and the Palmers of Derreen. The oldest of the tombs has :

" Here lyeth ye body of Mr. Jos. Lodge of Derrin [*i.e.* Derreen], husband to Mrs. Frances Lodge, als. Reeves, who departed this life ye 8th of July, 1733, aged 72 years."

[1] *Fiants* of Elizabeth.

The graveyard has been walled in by the Board of Guardians, and is still used for interments by some old Catholic families in the neighbourhood. A few perches to the south are the remains of an ancient gateway which, perhaps, led to the presbytery attached to the church.

"Tubberboe well," from which the townland of Tubberboe takes its name, is about 350 yds. to the south-west. It is sometimes called *Tubberig* and *Tubberach*. On the Ordnance Map it is called "St. John's well;" and very old people still call it by this name. Down to the early part of the last century, the people used to assemble to pray and pilgrim at this well "on St. John's day in Summer." From this it follows that it was dedicated to St. John the Baptist. The same Saint may also have been substituted for St. Brendan, as patron of Killiny church. St. Brendan's connection with the church is now quite forgotten.

There is another well near the church, but it is not accounted holy; its name is *Tobaracausha*, or the cheese-well.

BALLYKEALY—In Irish it is called *Bollee-chaelee*, *i.e.* Baile Ui Caellaide or O'Kealy's town. A considerable fragment of Ballykealy castle is still standing. The castle and townland of Ballykealy were forfeited by John mcKeallagh Fitzpatrick, in 1653. The local tradition is that the castle belonged to a branch of the Fitzpatricks, known as the "Criffins," to distinguish them from other branches of their clan; and that its last occupant was *Dhunnacha Chriffin* (Donnchadh Criomhthainn), that is, Donnchadh, the descendant of Criomhthann Fitzpatrick The "Criffins" are buried inside the ruins of Aharney church.

## CAHIR.

Cahir (the Stone Rath), an ancient townland, now obsolete as such, comprised, according to the Down Survey Maps, all the present townland of Newtown except the part which stretches along, and is bounded by, Derreen. In the field formerly called "Caar Hill" (that is, Cahir Hill), but now best known as "Newtown Hill," and the "Castle Hill," there is a churchyard, which ceased to be a burial place for adults very long ago, but continued to be used for the interment of unbaptized children till 1800, or thereabouts. It comes to within a few perches of the public road from Durrow to Cullahill; has no enclosing trench, fence, nor head-stones; and can only be distinguished from the rest of the field by some low mounds and the tell-tale richness of the grass. Human bones have been found in large quantities wherever this churchyard has been interfered with. The church that stood here was a *parish church*[1] in ancient times. On the 2nd July, 1516, William

[1] The parish of Cahir became merged in the parish of Killiny, otherwise Tubberboe. Both are now sunk in the civil parish of Aghamacart.

McGilpadricke, Canon of Ossory, acting as Papal delegate, held a court in the parish church of Cahir, to investigate the rival claims of two aspirants to the Archdeaconry of Ossory.[1] Scarcely a trace of Cahir church now remains.

Cagher (Cahir), containing 253 acres, the property of Keallagh mcShawn Fitzpatrick; and Newtown and Raheenbrannagh, containing 242 acres, the property of the Lord Baron of Upper Ossory, having been forfeited by their respective owners, in 1653, were granted by Cromwell to Captain Thomas Evans.

"Caar Castle" stood on the highest point of the "Castle Hill." In 1657 it was "in some repaire."[2] Seven years later it had become the residence of the all-but-beggared Lord of Upper Ossory, whom we find paying 4s. hearth-money for two hearths in "Kahar," in 1664. A noted robber named McCann had his den here in the 18th century, and from this circumstance the castle was known as "McCann's castle." A considerable part of the castle remained down to about 1820; only one or two very small fragments of it are now in evidence.

## Newtown Nunnery.

The "Nunnery" of Newtown, or Cahir, stood close to the bounds of Raheenleeagh and Gurteen, on the small grassy angle, a quarter of an acre in extent, formed by the junction of the Gowl with the Raheenleeagh stream. An artificial trench, now filled up, formerly insulated the little angle, making it a regular delta. All around, in winter time, is an immense waste of water and marsh. The Irish name of the nunnery is *Kyleadhizzha* (Cill a' Doire), the Church of the Oak grove. Its history is unknown. The ruins still remaining consist of a very small quadrangular apartment, like a turret, its walls 4 ft. thick and very rudely built; it is nearly levelled with the earth, except on the south side, where the wall is 10 ft. high. A few paces west of this there is a clump of whitethorns, which seems to mark the site of another building.

## Kyleogue.

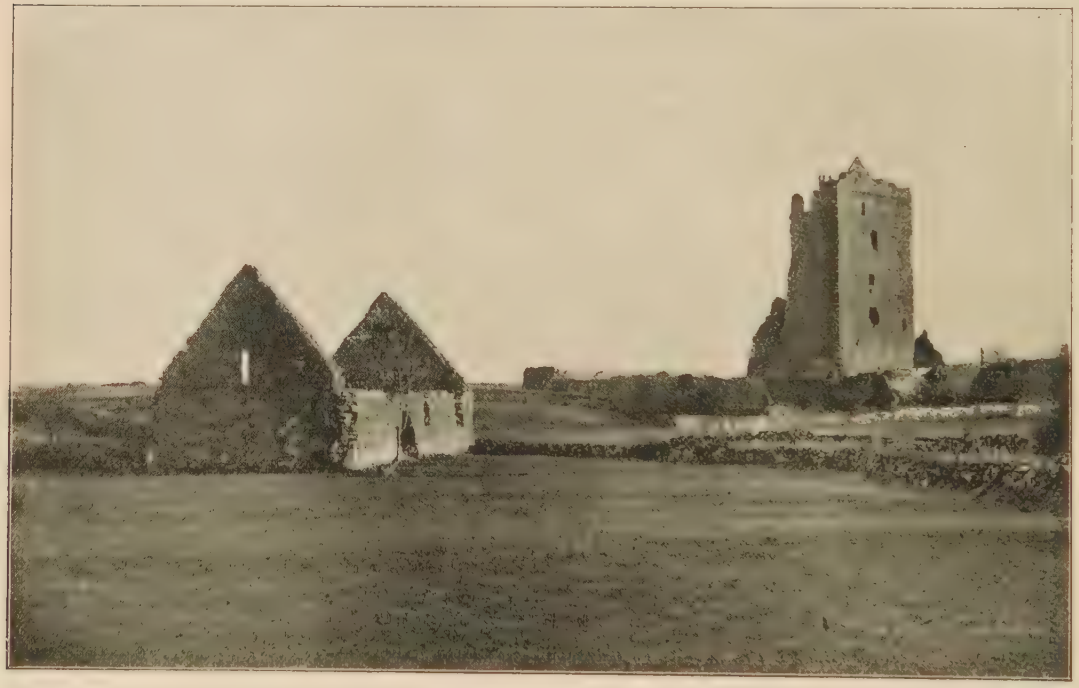
The churchyard of "Kyleogue" or "Killogue" is situated in the townland of Ballybooden. The church has disappeared, not even a trace of its foundations being left. But few interments take place here now. There is but one inscribed tomb; it dates about 1850. Some years ago the holy water font, recovered from the Gowl river, to which, perhaps, pious hands had committed it, to save it from desecration, was again brought back to the churchyard; it is of freestone, very rough, with bowl 12 in. in diameter and 7 in. deep. On the Ordnance Map this

[1] See Vol. I., p. 243.
[2] See *Down Survey Maps.*

church is called "Keelogue," but this form of the name is incorrect. The meaning of Kyleogue is uncertain. Possibly the Irish form of the name is Cill Aeòòg, that is, Church of St. Aedhog, Maedhog or Mogue. There is a Templeoge near Dublin, which may also represent Teampull Aeòòg.

### Cullahill.

In Irish it is called *Cullh-achill*.[1] The name appears only once under the Irish form, and that is in Keating's pedigree of the Lords of Upper Ossory, where



*From photo by*] CULLAHILL CHURCH AND CASTLE. [*M. O'Toole.*

Finghin MacGillapatrick is entered as "Finghin na Cul-choille," or Finghin of Cullahill. It signifies the Hill (or Hill-Back) Wood, and evidently had its origin in a forest that in ancient times clothed Cullahill Mountain and extended thence, along the base, as far as Cullahill castle and village. Dr. Joyce's explanation of the name, viz., Coll-choill, hazel wood, is incorrect, because Keating writes not *coll*, but *cul*; and, besides, *coll* is masculine and should be preceded, in the genitive, not by *na*, as above, but by *an*. The true Irish form, then, is Cul-ċoill, gen. Cuil-ċoille.

[1] The *u* is the Irish u, not o; the first *ll* broad; the *ll* at the end of the word slender

CULLAHILL CASTLE, the principal stronghold and residence of the Mac Gillapatricks of Upper Ossory, is a very massive keep, built on the solid rock. It occupies the south-west angle of a partly circular courtyard or bawn, 50 perches in area, and surrounded by a wall thick, strong and loopholed, and at present from 6 to 12 ft. high. It stands nearly north and south, is about 90 ft. in greatest height, and is built of limestone and grouting, the coin-stones being all well chiselled. The south wall, most of the east wall, and about half the west wall, remain to full height; the north wall in which is the ruined entrance door, and the other parts of the east and west walls are gone to almost the first storey. At the base, the castle measures, externally, 48 ft. by 41 ft., and internally, 25 ft. by 18 ft., which gives each of the four walls the immense thickness of *eleven and a-half feet*. In the second storey the walls are *nine feet thick*.

The first storey is roofed over by a great, lofty semi-circular stone arch, now broken in the centre; it was lighted by the doorway, and by a loop in the south wall, 31 in. high on the outside and $3\frac{1}{2}$ in. wide. The second storey was at first roofed over by another lofty stone arch, but this was removed some centuries ago, a boarded floor resting on projecting corbels having been substituted for it; an examination of the walls, out of which it was hacked, will show where the arch rested. There was a wide fire-place here, part of the original work, but it is a mere breach at present.

In the third storey there is a fire-place with cut-stone chimney-piece, which, together with the chimney flue, was added at a date long after the erection of the castle. The fire-place and chimney in the fourth storey are part of the original work, but are much injured. The fifth storey or garret, like all the other storeys, is very lofty. There is a large rectangular passage in the west wall, resembling a chimney shaft, and reaching almost from the top of the castle to the ground; it has an external outlet below; its use was in connection with the kitchen, (which was probably the uppermost storey), and the lavatories.

Originally the second and third storeys had each a narrow loop, or lancet window, in the centre of the south wall, but these were subsequently replaced by square cut-stone windows, divided by single upright mullions, and ornamented with label mouldings. Light was admitted by these windows, to their corresponding storeys, through two lofty, round-headed archways. Over them, in the same wall, is a rectangular window of cut-stone, with no dripstone and no dividing mullion and contemporaneous in age with the castle itself; it served to give light to what was, at least at first, the great state room in the fourth storey. Over this last is another cut-stone window, but as the central arch-stone has fallen, it is impossible to say whether it was Gothic or ogee-headed; it is part of the original work, and lighted one of the many passages constructed in the thickness of the south wall.

Altogether there still remain six loops in the west wall; one in the south-west angle; another in the south-east angle; seven loops and four windows in the south wall; and eight loops in the west wall. Scarcely any of the loops are more than 4 or 5 in. wide. Other windows and many other loops must also have been in the portions of the wall now thrown down. All the doors remaining are flat-headed; none of them Gothic. There was no spiral stairway; but very narrow flights of stone stairs in the thickness of the east wall gave admission to the different storeys. Some of the stairs are now destroyed; and it is only with considerable difficulty and danger that access can be had, by the aid of a ladder, to the top of the building.

On the south end of the east wall, outside, at a height of about 40 ft., there is a rude carving, in relief, of the head, breast and arms of a female, such as is found in the walls of many of our old castles, and to which the people, in some places, give the name of *Sheela nhee Gow* (Sheela Smith). For defensive purposes the castle was enclosed, at a distance of 2½ or 3 ft., by a wall 8 ft. high, with an external batter at top; three sides of this wall are standing, that to the south having a low, stone-roofed, and loop holed turret, still perfect, at each end. The castle draw-well is in the centre of the courtyard; it was filled up long ago with loose stones, which have been recently removed to a depth of 25 ft.; but the bottom has not been yet reached.

The date of the erection of Cullahill castle cannot be fixed with certainty, but if it be assigned to the year 1425 there cannot be much of an error. Finghin MacGillapatrick, who died about 1450, and who was great-grandfather of Brian, first Lord Baron of Upper Ossory, may be assumed to have received his soubriquet of "na Cul-choille," or "of Cullahill," from having built the castle here and made it his chief residence. The changes already noticed in the internal arrangements of the structure, and in the windows of the south wall, were probably effected by Brian just now mentioned, or by his son and successor, Brian Oge, second Lord Baron of Upper Ossory.

From its foundation, to the middle of the 17th century, when it is said to have been cannonaded and wrecked by the Cromwellians, its history is that of the Chiefs of the MacGillapatricks. It was, no doubt, the "Castrum McKilpatryk," or Castle of MacGillapatrick, for the "breaking" of which the Sovereign and citizens of Kilkenny received a reward from King Henry VI., in 1441.[1] In 1517, it again came in for hard usage from the Kilkenny men, its lord's relentless foes, who, invading his territory in warlike array, took the castle of "Coolkill in Ossory" by force, and bore away with them one of its principal gates that they might set it up as a trophy of their victory in the Kilkenny Tholsel of the time.[2]

[1] See Vol. I., Introduction, p. 75.
[2] *Ibid.*, p. 80.

According to the Down Survey Books, Cullahill castle was "out of repaire," that is, was ruinous and uninhabited, in 1657.

THE CASTLE CHAPEL, or, as it is called, "the Church," stands, in ruins, about 100 yds. west of the castle. It was the private chapel of the Catholic Lords of Upper Ossory. Its walls, though roofless since Cromwell's time, are in excellent preservation. It is a rectangle, measuring 65½ ft. by 30 ft., externally, and 58 ft. 3 in. by 24½ ft., internally; the side-walls are 11 or 12 ft. high. The east window is of cut-stone and chamfered; it was divided by an upright mullion; the external frame is 6 ft. high and 2 ft. wide; the arch-stones are gone; there is a very plain dripstone. There is a piscina at the Epistle side of the altar; it is of cut-stone, Gothic, and slightly ornamented. The doorway, in the south wall, is destroyed, on the outside. There is an ogee-headed lancet window, of cut-stone, high up in the west gable. Corbels for the support of a gallery project from the sides. In point of antiquity this chapel is clearly coeval with the castle. Interments formerly took place within the chapel, and outside it to the south; but, for at least a century and a-half, no one has been buried here.

The neighbourhood preserves no tradition relative to either castle or chapel. This is very strange, seeing that there is here, with the possible exception of Aghaboe, the finest collection of ruins in Upper Ossory, and one so long and intimately associated with the old chiefs of the district.

## OLDTOWN.

This townland has three sub-denominations, viz., Rathkile, Timcroe, and Thawrla. In the "Rath field," in Thawrla, there is a round rath 33 yds. in diameter, within which the Ordnance Map marks the site of an "Abbey in ruins." The foundations of a building, 40 ft. from east to west, by 21 ft. from north to south, are still distinctly traceable inside the ring. The tradition of a church or abbey having ever been here, has died out. There are two ancient draw-wells close to the rath; one is in the same field and is called the *Closh;* the other is in the next field to the south, beside the fence separating Thawrla farm (84 Irish acres) from the Co. Kilkenny, and is called *Lughany*. At the Kilkenny side of the same fence, there is, in the townland of Coolnacrittia, another well, nearly opposite Lughany, and known as *Gliggizha* (Gliogaire, the babbling well). Lughany and Gliggizha are the two wells "Tubbernahbruddy" and "Tobberballerahane," between which the boundary fence separating Kilkenny County from Upper Ossory ran in 1621, as it does to-day.[1]

[1] See *Inquis.* 19 Jac. I. Com. Reginæ.

The name Thawrla appears to be formed from Teamhair (pronounced *Thawr*), the Irish name of Tara, and commonly used by Irish speakers to denote an elevated spot commanding an extensive prospect : the *la* or *lach* at the end of an Irish word frequently conveys the idea of abounding in. Hence, Thawrla may possibly mean a place well suited for, or commanding, an extensive prospect : and as part of Thawrla farm attains an elevation of 633 ft., the name, if our explanation of it be correct, has not been inaptly applied.

" In Cormac's Glossary it is stated that the *teamhair* of a house is a grianan (*i.e.* balcony), and that the *teamhair* of a country is a hill commanding a wide view. This meaning applies to every *teamhair* in Ireland, for they are all conspicuously situated ; and the great Tara in Meath, is a most characteristic example. Moreover, it must be remembered that a *teamhair* was a residence, and that all the *teamhairs* had originally one or more forts, which, in case of many of them, remain to this day." [1]

The Rath of Thawrla must have been given over, at an early date, by its owner for religious uses.

The fine rath of Rathkile, locally *Rawchile* (the hazel rath), is almost on the bounds of the Co. Kilkenny. Timcroe (Bush of the cattle-pen) is an angle in Oldtown, bounded by Rathkile, Coolnacrittia, and the Gowl river at Barton's mill.

## Addrigoole Nunnery.

The " Nunnery " of Addrigoole stood in Addrigoole " Kiln field," beside the road to Aghamacart, about 4 perches north-west of the lodge-gate of Belmount House. The site of " Addrigoole churchyard " is partly in the Kiln-field, and partly on the road just mentioned, which, it appears, runs through the ancient cemetery. The " Nunnery " is still well remembered in tradition, though its foundations have been uprooted for much more than a hundred years. The churchyard was obliterated before 1805, but its site at once becomes apparent whenever the " Kiln field " is under cultivation.

The townland of Addrigoole, anciently Gortaddrigoole, was appropriated, with other lands, and several churches and chapels, to the Nunnery of Kilkilliheen (Ferrybank), by David Fitz Milo, Baron of Overke, about the year 1240. In FitzMilo's grant the name appears as Gortedro-Godelli. In 1540 the Abbess of Kilkilliheen is found surrendering, *inter alia*, " one messuage, with 10 acres of arable land, pasture and meadow, and the appurtenances, in Adrygowle, of the annual value, besides all reprises, of 5s." In 1557 the possessions of Kilkilliheen Nunnery were handed over, by royal letters to the Corporation of Waterford ;

[1] Joyce's *Irish Names*, Vol. I., p. 294.

and thus it happens that this body, to the present day, enjoys the fee simple of Addrigoole townland.

At what time the Nunnery of Addrigoole flourished, whether before or after 1240, or both before and after this date, is unknown. Fitz Milo's singling out this remote townland for presentation to the Kilkilliheen Nuns, about 1240, would, perhaps, go to prove that it had been previously the site of an ancient Irish Nunnery.

As to the meaning of the name, "The land enclosed between two branches of a river," writes Dr. Joyce, "was often designated by the compound Eadar-dha-ghabhal, [Adragoul] or Eadar-gabhal, [Addergoul] *i.e.* (a place) between two (river) prongs, and this has given names to many places in the various forms Addergoole, Adderagoole, Addrigoole, &c." [1]

The *Martyrology of Donegal*, at Oct. 26th, commemorates "St. Reachtan," (Virgin ?), "of Eatar-gabhail."

## The Priory of Aghmacart.

A monastery is said to have been founded here, about A.D. 550,[2] but no vestige of it remains. In 1156, or 1157, Aghamacart [3] was burned in the savage raid made on Ossory by Muircheartach macNeill Ua Lochlainn.[4] A Priory for Canons Regular of the Order of St. Augustine was established here, under the invocation of the Blessed Virgin and St. Tighearnach, or Tierna (April 5th) about the time of the Anglo-Norman Invasion. Archdall attributes its foundation to O'Dempsey (chief of Clanmaliere); but, "it is very hard to believe," John O'Donovan justly remarks, "that the priory of Aghamacart was erected by O'Dempsey, from whose country it is at least 25 miles distant; and it is, moreover, probable that MacGillapatrick, Lord of Ossory, and not O'Dempsey, was the founder." [5]

*Circa*, 1225. P.——, Prior of Akethmacart, was one of the witnesses to a charter by which Peter, Bishop of Ossory (1221-31), granted half the Church of Claragh to the Prior and Canons of St. John's Abbey, Kilkenny, and the other half to the vicar of the said church.[6]

[1] *Irish Names*, Vol. I., p. 529.
[2] *Archdall.*
[3] Called in Irish *Aughavicorth*, *i.e.*, Achadh mic Airt, the Augha or field of Art's son.
[4] See Vol. I., Introduction.. p. 56.
[5] *Ord. Survey Letters.*
[6] *Ex Regesto Hospitalis S. Johannis Evangelistae iuxta Kilkenniam*, Brit. Museum.

1251. King Henry III. granted letters of simple and unlimited protection to the prior and canons of Fertakerach (Fertagh) and Ackidmackarth in Ireland.[1]

"Frater Willelmus, Prior Monasterii de Aghmecarte, Ordinis S. Augustini, Ossor. Dioc." is mentioned in some extracts, *Ex Chartis Jacobi Comitis Ormoniae*, in the Brit. Museum; but there is nothing to indicate the period in which he lived

1455. Dermot O'Meathair (*i.e.* O'Maher), formerly rector of Donnaghmore, in Upper Ossory, was Prior of Athunicharth, Ossory Diocese, on the 12th June,

NORTH VIEW OF AGHAMACART PRIORY.

(From *Grose's Antiquities*, 1791.)

1455, when Pope Callistus III., by Brief of said date, permitted him to exchange Priories with Patrick Obnagi, Prior de Insula Viventium, *i.e.* of the Holy Island of Moonahincha.

1466 (May 28th). James Ybury, otherwise MacConbuaga, priest of Ossory Diocese, having bound himself to pay to the Camera Apostolica the annats of the

[1] *Calendar of State Papers*, Ireland, 1171-1251.
[2] Theiner's *Monumenta.*

Priory of the Blessed Mary of Aghmacart, of the Order of St. Augustine, said Diocese of Ossory, vacant by the death, outside the Roman Court, of its late Prior, Patrick Obnocy, otherwise Obnoecy : it is ordered that he have a provision of same (Priory), and of the Rectory of the parish church of Glassro, in said Diocese, which latter he has held for the last five years and still holds, without canonical appointment.[1]

This appointment will appear from the following to have been without effect.

1481 (March 31st). William Obrothe (*i.e.* O'Brophy), priest of Ossory, is appointed, by Papal Brief, Prior of the Monastery of St. Tigernacius, otherwise of the Blessed Mary, of Achanncayrtt, of the Order of St. Augustine, vacant by the death of Patrick Obnogy.[2]

1516 (Sept. 25). The seal of the Priory of St. "Tygernasius" of Aghamacart, is attached, at this date, to the definitive sentence of William McGilpatrick, Canon of Ossory, in the dispute relating to the Archdeaconry of Ossory.

1525. Donald O'Phelan became Prior : he was still living in 1542.[3]

1540. Suppression of the Priory.

1574 (March 9th). Sir Barnaby Fitzpatrick, Knt., subsequently second Lord of Upper Ossory, had a lease from the Crown "of the site of the monastery of Agmacarte in Upper Ossorye, the lands of Agmacarte and the tithe corn of the rectory of Agmacartye with the tithes of Cowlekill" (Cullahill).

1586 (Sept. 16th). A similar lease was granted to Daniel Kelly, the soldier who slew the great Earl of Desmond.

1601 (Ap. 10th). A patent of same was passed to Florence, Lord of Upper Ossory.

The only landed property in possession of the Priory of Aghamacart, consisted of the two townlands of Aghamacart and Cannonswood (*i.e.* the Wood of the Canons Regular), about 744 stat. acres. The only rectory appropriated to it was Aghamacart, that is, all the present civil parish of Aghamacart, less the part of it included in the old parish of Killiny.[4]

## The Ruins at Aghamacart.

Two plates of the ruins of Aghamacart Priory towards the close of the 18th century, have been given to the public, one in Grose's *Antiquities of Ireland*, published in 1791 ; the other in the *Irish Penny Journal* of Dec. 4th, 1841. Both sketches show the present Protestant church, and a very high square castle that

[1] Bliss's *Extracts from Vatican MSS.*
[2] *Ibid.*
[3] See pp. 41-2, *supra.*
[4] See p. 226, *supra.*

stood opposite its north gable, at a distance of about 20 yards ; they also show a ruinous building attached to the east wall of the castle, and extending thence, eastward, for a considerable distance.

The castle, which was most likely the residence of the Canons, is stated by these who remember it, to have been as high and almost as large as that of Cullahill. It collapsed from the very foundations about the year 1850. The building attached to it on the east side, was the *Priory Church*, or, as the people call it, "the Friars' Chapel." About 30 ft. of the east end of this chapel yet remains. It was 18½ ft. wide internally. The fragment of the north side-wall shows traces of three small broken windows. The east gable has a window, now built up, measuring, on the inside, where it is *round-headed*, 4½ ft. in width and about 10 ft. in height ; on the outside it is framed with cut-stone, has a label moulding, is about 22 in. wide and 5 ft. high, and is divided by an upright mullion, now removed, into two narrow *ogee-headed* lights. Springing out of the southern extremity of the east gable, at a height of 12 ft., there is part of a *Norman arch*, which led through the east end of the south side-wall, into some apartment, perhaps a side chapel, or transept, now thrown down. The south side-wall has been destroyed. What now remains of this "Friars' chapel," has been converted into a stable or car-house, for the convenience of those who attend service in the adjacent Protestant church.

The ancient PARISH CHURCH of Aghamacart stood in ruins till the episcopate of the Protestant Bishop, Dr. Pocock (1756-65), who had the chancel fitted up as a parish church. This chancel, which still serves as the Protestant church of the district, stands, most strangely, *due north and south*. It measures, internally, 34 ft. by 23 ft., the side walls being 15 ft. high, the south gable 3 ft. 8 in. thick, and the east side-wall 3 ft. thick. The east side-wall has two large Gothic windows, framed, within and without, with chiselled limestone ; if, as is very likely, they were traceried originally, the tracery has disappeared. In the middle, between those windows, is a cut-stone locker, chamfered on the edges, and measuring 16 in. every way. No windows now appear in the west side-wall ; but, at the north end, a slab, 26 in. by 29 in., exhibiting a carving of rich foliage, in relief, serves as a lintel over a small fire-place ; its original purpose apparently was to ornament the top of a statue-niche.

There was a fine gothic cut-stone window, high up, in the south gable, to the rere of the ancient altar, but its tracery has been removed and some modern work substituted for it ; on the outside it has a hood moulding, ending at each side in foliage similar to that to be seen at Pottlerath church. Underneath this window a modern door has been broken out, which is now the main entrance to the church.

The north gable is *six feet six inches thick*. Its one feature of interest, and that the most interesting feature among the ruins of Aghamacart, is the choir-arch so massive and solid. It is *perfectly round at top*, of beautifully chiselled limestone, chamfered at the edges, and ornamented underneath with two semi-circular ribs, one single, the other double, both ending at the sides in plain carvings; its width is 11 ft., and height, to the apex of the arch, 12 ft.

The gateway, which Archdall describes as "a well-turned arch of good workmanship" [1] stood at the north-west side of the graveyard, but has been taken down.

The burial vaults at Aghamacart are said to have been extensive and to have probably penetrated far under the building to the north of the Protestant church.[2] Only one vault is now to be seen here; it belongs to the Fitzpatricks of Coolcashin, and has, over the doorway, the following inscription, of about 1770:

"Pray for the souls of the Fitzpatrick family interred in this Vault."

The vault itself, however, appears to be much older than the inscription, and may have been built early in the 17th century to receive the remains of Florence, Lord Baron of Upper Ossory, or Geoffry Fitzpatrick, Esq., of Tintore, both of whom were buried at Aghamacart.

There are very many monuments here, but none dating beyond 1761.

The broken castle, about 40 perches south of the churchyard, probably marks the position of the Grange, or farm house, belonging to the Priory.

This castle was perfect, or nearly so, till 1801, when it fell. One of its walls still stands to a height of 20 ft. One small field south of the castle stood the Priory mill, known as the Black Mill. Its modern successor was used as a fulling mill, by the present proprietors, till not many years ago.

About 100 yards north-east of the graveyard, at the opposite side of the road to Cullahill, there is a small fertile field called the "Infirmary field"; this is said to have been the site of the Priory Infirmary. In very dry summers, the foundations of houses may be distinctly traced here, beneath the surface. Tradition states that here, too, were a church—perhaps the first church ever built in Aghamacart—and a churchyard.

There was, till lately, a well near the churchyard, to the south-west, called "Causey [*i.e.*, Causeway] well." There is another well, a very large one, south of the churchyard, near the Gowl bridge, and known as "Inch well"; the bell

[1] *Monasticon.*
[2] *Dublin Penny Journal.*

of the Priory chapel is believed to have been secreted here, at the time of the Reformation, and to have never been brought to the surface since.

St. "Tierna's well," a holy well dedicated to the patron of Aghamacart, is in Shanbally, in a field bounded on one side by the Gowl, and on another by Oldtown ; it is now neglected ; it was formerly a couple of perches more to the south, but it removed to its present position, owing to some act of profanation.

Bishop Phelan's *List* has :

"Patronus de Aghmucart, S. Tigernus, Abbas, 5 Aprilis."

The *Martyrology of Donegal* commemorates no St. Tighearnach on the 5th April ; but it mentions St. Tighearnach, *Bishop* of Clones, on April 4th ; St. Tighearnach of Doire-Melle (in Lower Breifne), on Nov. 4th ; St. Tighearnach, priest, on March 17th ; and St. Tighearnach of Boirche, on May 13th. The *Martyrology of Tallaght* enters St. Tighearnach of Airidh, at April 8th.

The public road from Aghamacart, by Cannonswood, to Carrick, is called *Boher-a-hyarra* (Bóthar a' Cheara), or the Road of Blood, from a murder committed here centuries ago, which has been invested with peculiar horror and detestation owing to the fact that the murderer and his victim stood to each other in the relation of "gossips," that is, one was god-father of the other. The scene of the murder is pointed out on the highest point of the road, a little to the south of Cannonswood cross.

### PARKNAHOWN.

There is a very fine rath here, consisting of a circular area 55 yards in diameter, enclosed by two lines of circumvallation separated by a fosse 20 ft. deep and the same in width. Its name is "Rathkilmurry," that is, the Rath of Kilmurry, or, of the Blessed Virgin Mary's Church. The rath was evidently the residence of some old Irish chief, who presented it, for the site of a church or monastery, to one of the early Christian missionaries. At present the enclosed area is perfectly smooth, showing no trace of foundations or graves. There is no tradition that it was ever the site of a religious building ; but the name is quite sufficient to show that "Mary's Church" once stood within the ring of the grand old fort.

### MASS-STATIONS AND CHAPELS.

DURROW.—The "Mass-Pit" in Derreen is well known. It is one mile from Durrow town, and a few perches from Bishop's Wood. Mass was scarcely cele-

brated here later than the year 1700. It is the tradition of the district that a Bishop, while offering up the Sacred Mysteries in this Pit, was seized on by the persecutors, who dragged him into the adjoining wood, tied him to the "Bishop's Tree," and left him there till death relieved his sufferings. The Bishop's name is quite forgotten. Possibly he was Dr. Edmund Tanner, Commissary of the Pope, and Bishop of Cork and Cloyne. Dr. Tanner was a prisoner for the faith in Clonmel jail, but having effected his escape, continued to discharge his duties, as Commissary and Bishop, in various parts of Ireland, during the succeeding four years. At length, entirely worn out with privations and labour ("inedia et labore omnnino confectus"), he died in Ossory Diocese, in the year 1579, in the 55th year of his age and 5th of his Episcopate.[1]

Mass was also said in a quarry, in Roughpark "grove," about 100 yards from Capponellan Wood; the quarry is now levelled. This appears to have been used as a Mass-station as late as 1750.

Mention has been already made of the chapel at the Rocks in Ballinaslee,[2] and of the Friary chapel in Tinweer.[3] Both of these were most probably in use in the 17th century and not later.

There was no chapel in the town of Durrow till about the middle of the 18th century. The site for a chapel was then granted, free of rent, by a Protestant gentleman named Roe, who himself held it, by a lease for ever, from the Ashbrook family. This chapel, which stood on the site of the present Court House, continued in use down to 1839.

The present parish chapel was begun in 1836, and, through the tireless exertions of the P.P., Father Dowling, and the C.C., Father Michael Phelan, was built and roofed, in about three years time. It was first used for the celebration of Mass, on Easter Sunday, 1839, but was not fully thrown open to the people till the middle of the following May.

CULLAHILL.—The oldest Mass-station in this district is close to Cullahill village, on the left of the road to Johnstown. Its name is *Cool-an-eye-shing*, or the Mass Hill. And here it may be remarked that the Irish word Aifreann, meaning the Mass, though elsewhere pronounced *Aifĕrin*, is sounded *Affĕzhin* in South Kilkenny, and *Eye-shin* (accent on first syllable) always in the rest of our Diocese.

There was another Mass-station 150 yards north of Maynebog bridge, and a few perches east of the Gowl river. A "Mass-bush" grew on the hill, directly over the hallowed spot, till it decayed away, through age, in 1880; its site has

[1] *Spicil. Oss.*, Vol. I., pp. 83-4.
[2] See p. 226, *supra*.
[3] See p. 225, *supra*.

been since marked by a small heap of stones, thoughtfully placed here by Mr. Michael Moore, who owns the land. Father Traynor, the P.P., used to celebrate Mass here in the early part of the 18th century.

Mass was also said on Thomas Kelly's land, in Gurteen, under a large *sceach*, still growing. An old man named Dunphy, born in 1790, used to tell that his father, when a child, heard Mass here.

The first chapel of Cullahill dates from somewhere about 1740. It was older, by a few years, than the old chapel of Durrow, and was, therefore, for a time, the parish chapel. It was enlarged and rebuilt in 1765, as appears from the much-obliterated inscription on a slab that had been fixed into the wall, over the entrance door. In June, 1837, it was taken down to the ground. The present chapel was then commenced, on the same site, by Father Dowling, P.P. Five months after, or in Nov., 1837, the nave was covered with the roof, and from that time, served, for all purposes, as the district chapel: the transepts and sanctuary were completed a little later on. The founder, Father Dowling, is buried here; his monument has:

"Here are interred the remains of Rev. Paul Dowling, P.P., of this parish 16" [*recte* 14] "years, who departed this life 29th June A.D. 1846, in the 33rd year of his sacred ministry, aged 58 years. May his soul rest in peace. Amen."

## Inscribed Chalices.

A small silver chalice in Durrow, dating about 1750, has:

"This Challice belongs to the Parish of Durrow."

Another chalice, in Cullahill, of same pattern, and perhaps a few years later in date, has:

"This Challice belongs to the Chapel of Cullehill P.R.W.S." [*i.e.* Pastor, Rev. Wm. Shee].

## Parish Priests.

Rev. Connor O'Doran.—As "Sir" [*i.e.*, Rev.] "Conogher O'Doran," he appears in the list of Ossory priests in 1604.[1] Another list of "seditious priests," drawn up between Sept. 14th, 1612, and April, 1613, informs the Government that "Conhore O'Doran, priest, [is] usuall with my Lo. of Upper Ossory." Cullahill

[1] Vol. I., p. 80.

castle was at this period the residence of the Lords of Upper Ossory, and hence must have been the *locus refugii* of this ancient pastor.

Rev. Edward Molloy was "Pastor Ecclesiæ de Athamacart," *i.e.* P.P. Durrow, in August, 1669. He was still living, August 31st, 1695, at which date William Fitzgerald, of Lisdowney, mentions him in his will.

Rev. Hugh Traynor was P.P. before July 3rd, 1701. In 1704 he resided at Cullahill, and was then 50 years of age. He also lived in Maynebog, where the people point out the site of his house, about 50 yards north of the Mass-bush.[1] The tradition is that Father Traynor was a native of the North of Ireland, and served on the mission there for some time; and that his appointment to Durrow was brought about by the Protestant Incumbent of Aghamacart, also a North of Ireland man, who had been an old neighbour and a great friend of his. Having governed the parish for a long period, the venerable pastor, bowed down under the weight of 77 years, and feeling his end approaching, made his last will as follows:

"In the name of the Almighty God, Father, Son, and Holy Ghost. Amen.

"I, Hewh Trenar of Cullihill, in the Queen's County and Barroney of Upper Ossory, cleark, being sick of body, sound of memory, senses and reason, do make this my last will and testament in the manner and form following.

"First of all I bequeath my soul to almighty God, my Creator and Redeemer, and my body to be buried in the church of Aghamacart according to the discression of my exrs. and I doe recall, annull, by these presents all other wills formerly made by me.

"Item. I leave and bequeath for works of charity five pounds to be distributed according to the discression of my exrs. to wit, Mr. Thady Fitzpatrick of Ballibouden, Mr. John Fitzpatrick of Ballikely and his brother Denis.

"I dispose of all the rest of my goods and chattels according to the discression of my four-mentioned executors, as witness my hand and seale this 16 day of June, 1731.

"Witnesses present "Hugh Trener.

"Patrick Ruth.
"Philip Trener."

Father Traynor rests, as he directed, in Aghamacart. His grave is within the Protestant church—a roofless ruin at the time of his death—in the north-east angle, beside the choir-arch. A slab with inscription is said to be over his remains, but it is now covered by the boarded flooring of the church.

Very Rev. Martin Delany, the next P.P., was a member of the Diocesan Chapter, having been Canon of Aghoure in 1748. He died April, 3rd, 1751, and is buried with his friends in the old churchyard of Durrow.

Very Rev. William Shee, V.G., was born in 1726; was ordained, at Seville, in Spain, by Dr. Dominick Perez, Suffragan Bishop of Seville, in 1750; and was appointed P.P. of Durrow by Dr. James Bernard Dunne, Bishop of Ossory, in 1751. On the 8th January, 1762, he was given charge of the district of Bally-

[1] See pp. 241-2, above.

ouskill, but resigned same on the 4th May, 1764. He became Canon of Killamery and Vicar General of the Diocese, on the 24th Dec., 1773; and was promoted to the Treasurership of the Chapter, July 12th, 1775. He died Feb. 16th, 1786, and is buried in the old churchyard at Durrow.

Rev. Patrick Mortimer was born most probably in Parliament Street, Kilkenny. He studied in Paris, and was ordained by Dr. Troy, in Maudlin-street chapel, Kilkenny, on the 13th June, 1778. He was C.C. Rathdowney in 1782 and down to Oct., 1783, when he was changed to Freshford. From Freshford he was promoted to the pastoral charge of Durrow, March 14th, 1786. He died March 21st, 1811, in his 58th year, and is buried beside his predecessor in the old churchyard at Durrow.

Very Rev. Kieran Marum, D.D., subsequently Bishop of Ossory, became P.P., Durrow, April the 3rd, 1811, and was translated to St. John's, about the middle of June following.

Rev. Michael Walton, who succeeded, was born at Higginstown, Clara, and was brother of the Rev. Thomas Walton, who died C.C. Ballyhale in 1807, and uncle of the Rev. John Walton, P.P. Castletown, who died 1880. He was ordained by Dr. Lanigan in one of the last years of the 18th century. His curacies were Aghaboe in 1798 and 1799; Upperwoods; and then St. John's from 1801 to June, 1811, when he became P.P. of Durrow. He retired from the mission in March, 1821, and died with his friends in Higginstown, Nov. or Dec., 1834. He is buried in Templemartin, in his native parish.

Rev. William Grace—The parish was vacant for about a year after Father Walton's departure, till the appointment of the Rev. William Grace as P.P., May 18th, 1822. Father Grace was translated to Kilmanagh, in April, 1824.

Rev. Jeremiah Hosey became P.P., April 17th, 1824, and was translated to Ballyragget, in May, 1832.

Rev. Paul Dowling was born in Bridge Street, Ballyragget; studied in the Maudlin-street College; and was ordained about 1814. He was C.C. St. Canice's in Nov. and Dec., 1814; St. Patrick's; St. John's; Durrow; Aghavillar (1817-19); Durrow, a second time (1819 to May, 1822); and Gowran from 1822 to May, 1832, when he became P.P., Durrow. He died in the Presbytery, Cullahill, on SS. Peter and Paul's day, 1846, in his 58th year, and is buried in Cullahill chapel.

Very Rev. Patrick Birch became P.P. Durrow and V. F., Aug., 25th, 1846. He was translated to Johnstown and Galmoy, May 26th, 1851.

Rev. James Walsh was nephew to the Very Rev. Robert Power, P.P. Johnstown and of the Rev. William Walsh, P.P. Mooncoin, and was born at Newpark, Cashelgannon, in the parish of Ballyhale. He studied in Birchfield,

where he began Logic in Sept., 1827. He was ordained early in 1831. He was C.C. Slieverue (May, 1831-1832); St. Canice's (1832-33); Ballyhale (1833-37); Slieverue (1837-40); Adm., St. John's (1840-43); C.C. Ballyhale (1843-47); and of Inistioge from 1847 to Aug. 13th, 1851, when he was collated to Durrow. He died April 25th, 1861, in his 57th year, and is buried in Durrow chapel.

Rev. Michael Dempsey was born in Loon, parish of Castlecomer; studied in St. Sulpice, Paris; and was ordained in 1825. Having spent some years on the French mission, he returned to Ossory, in Nov., 1829, and was appointed to a Professor's chair in Burrell's Hall. Subsequently he was Chaplain to the Presentation Convent, Kilkenny, (1831-40); C.C., Danesfort (1840-41); Lisdowney (1841-44); and Ballyouskill from 1844 till his appointment as P.P. of Skirke, in 1849. He was translated to Durrow, May 24th, 1861, and he died here, Aug. 19th, 1869, aged 71 years. He is buried in Durrow chapel.

Rev. James Ryan, the next P.P., was born in Tullamain, Callan, about 1814. He began Logic in Birchfield in 1838, and in the following year passed on to St. Kieran's College, where he finished his ecclesiastical studies. He was ordained about 1843, and was, soon after, appointed C.C. Galmoy, where he laboured zealously twenty-three years, till his promotion to the pastoral charge of Durrow, Sept. 25th, 1869. He died after a brief illness, on the 25th July, 1885, and is buried in the parish chapel.

Very Rev. John Shortall, present P.P., succeeded Aug. 15th, 1885, and was appointed V.F. of the Northern Deanery, May 14th, 1892.

## CHAPTER XI.

### PARISH OF FRESHFORD.

IT embraces the entire civil parishes of Freshford, Clashacrow, and Garranamanagh; nearly all those of Odagh and Ballylarkin; about two-thirds of Ballinamarra; parts of Clomantagh and Tubridbritain: and the townland of Killashoolan, added from Johnstown and Galmoy, on the 22nd May, 1851. Previous to February, 1843, it formed one parish with Tullaroan. Its area is 14,000 statute acres.

#### FRESHFORD.

Aċaḋ-úr, the Irish name of Freshford, as found in all ancient documents, is thus explained by Father John Colgan: "Achad ur, *i.e.* ager *viridus* seu *mollis* propter humiditatem rivulorum qui transeunt ibi."[1] From this it is evident that the place should be now called, not Fresh-*Ford*, but Fresh-*Field*. How the old name came to be mistranslated is easily accounted for. The word *achadh*, a field, long obsolete in the spoken Irish of the South of Ireland, is usually pronounced *ŏchă*; but, in composition, when prefixed to a word commencing with a vowel, it is always sounded *ŏch*. This latter sound much resembles that of *ath*, a ford, which, though locally pronounced *aw* and *ó* before certain consonants, always becomes *awch* and *oach* before a vowel and such consonants as *b*, *d*, *m*, &c. The transition or corruption from *Ochoor*, the original and correct pronunciation of Achadh-ur, to *Awchoor*, the later and incorrect pronunciation, is quite easy; and, as the people saw a river at the place, crossed by a ford, (now bridged over), they gradually came to believe

[1] *AA. SS. Hib.*, p. 590, cap. 10.

that the name had its origin in the *ath*, lost sight of the *achadh* altogether, and in the 16th or 17th century anglicized the name *Fresh-Ford*.

St. Lachtain, or Laichtin, (pronounced *Lochteen*), or Mo-Lachtoc, patron of Freshford, was born in the territory of Muskerry, Co. Cork, about the middle of the 6th century. According to the *Book of Leinster*, he was "son of Tarbin, son of Nuachar, son of Carthen, son of Cainneach, son of Cairpre Musc." In his fifteenth year, acting under the direction of his guardian angel, he betook himself to the Monastery of Bangor, Co. Down. Here he made such progress in virtue and learning that, on his elevation to the priesthood, he was sent by the Abbot, St. Comgall, to preach the Gospel, and found religious houses, in different parts of Ireland. Achadh-ur was his principal foundation; and it is with it that his name

PARISH CHURCH, PRESBYTERY AND SCHOOLS, FRESHFORD.

is specially connected. He also founded a church in his own native Muskerry, beside the old pass of Bealach-Feabhradh, in Sliabh-Caoin. This was the church of Cill-Lachtain, in the townland of Clohina, parish of Cill-na-Martra, Co. Cork.[1] Its site alone remains within a few yards of Bealach-Feabhradh, the ancient highway through Cill-na-Martra parish, from Macroom to the western part of the parish of Ballyvourney.

In a poem, by St. Cuimin of Connor, on the *Characteristic Virtues of the Irish Saints*, St. Lachtain is given the following quatrain:

"Lachtain, the champion, loved
Humility, perfect and pure.
Stand through perpetual time
Did he, in defence of Munster. [2]

[1] *Cork Archæol. Journal*, Vol. III., p. 276.
[2] *Martyrology of Tallaght*, pp. 168-9.

St. Lachtain died in 622, on the 19th of March, on which day his feast was celebrated at Freshford. He is styled Bishop, in some Martyrologies; but, says Colgan, whether his See was at Freshford or elsewhere, is not sufficiently clear. Whether he was Bishop or not, and the likelihood is that he was, there is a strong presumption that Freshford was an ancient Episcopal See, having, it may be, but a very small Diocese attached to it. This presumption is based on the fact that from a remote date, certainly from 1218, Freshford formed an undisputed part of the temporalities of the See of Ossory.[1] How did the See of Ossory acquire it? Not, it would seem, by purchase or grant, seeing that there is no record or trace of either, but most probably by absorbing some small ancient Diocese having its See and see-lands at Freshford. When, in accordance with the decrees of the Synod of Rathbreasail, held in 1118, the smaller Irish Dioceses were amalgamated with the larger, the temporalities of the former are invariably found to have been added to those of the latter. The existence of see-lands here is, then, an undoubted argument in favour of Freshford having been an ancient Episcopal See. For the same reason it may be very fairly presumed that Tascoffin, Killamery, &c., were Episcopal Sees in ancient times, that is, till the Synod of Rathbreasail.[2]

The Martyrologies thus commemorate our Saint, on his feast day, March 19th :—

"Lachtain, son of Torben, abbot of Achadh ur in Ossory, and of Bealach Feabhrat, A.D. 622."[3]
"Lactocus alias Lactinus de Achadh ur."[4]
"Lactain Achaidh Uir."[5]
"In Hibernia S. Lactini, Episcopi."[6]
"S. Lactini, Episcopi & Confessoris in Hibernia."[7]

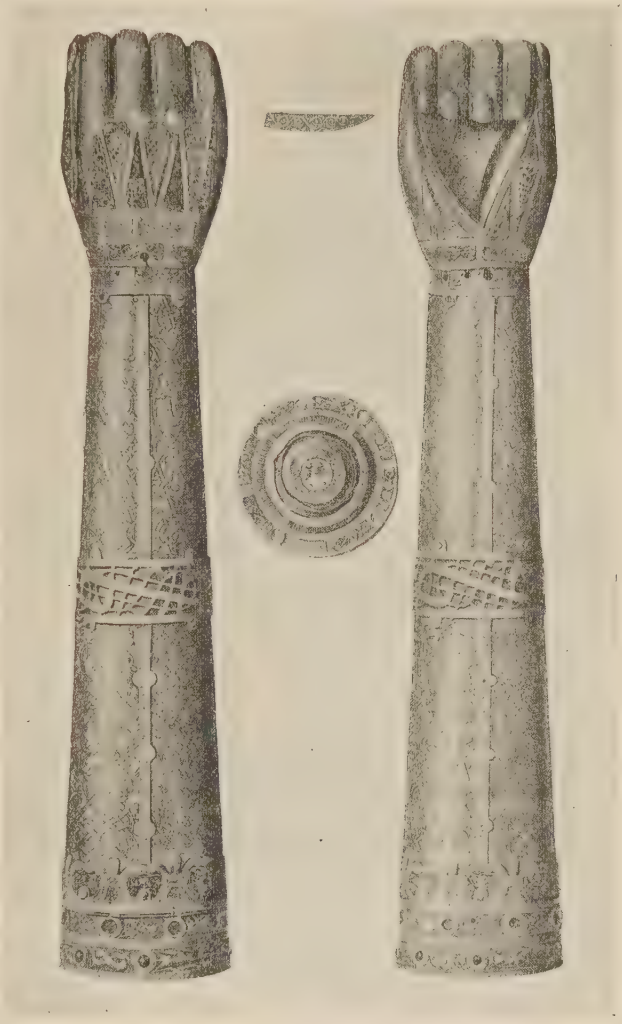
We may add the following invaluable passage from the *Book of Leinster*, which not only connects St. Lachtain with Freshford, but also shows that his brothers and sisters, to the number of eleven or twelve, were, as well as himself, honoured as saints in the early Irish church :

"The seven sons of Tarbin down here, viz., Silan, in Ath na cell, on the brink of the Abh-mor ;[8] Sinill Celan, in Ath na cell; Senan Liath, in Cill Senain; Trian, in Donoughmore in Muscraighe Mittine; Mochoba of Lis-mor; Crochan (Cronan ?), in Cill Crochain[9] Cill (Cronain ?), on the bounds of Leix and Ossory; and Lachtain, in Acud ur, in Aes Cind Caille in Ossory.

"The seven (five ?) daughters of Tairbin [viz.], Corcsech, Ceirsech, Cronsech, Sodelb, Cellsech, in Ath na cell."

[1] See *Hist. of St. Canice's*, p. 167.
[2] See Vol. I., p. 16.
[3] *Martyrology of Donegal.*
[4] *Calendar of Cashel.*
[5] *Mart. of Tallaght.*
[6] *Carthusian Martyrology.*
[7] *Mart. of Ferrarius.*
[8] That is, the Blackwater in Munster.
[9] Most probably Kilcronan, near Ballinakill, on the bounds of Ossory and Leix.

Munster, to which he appears to have been devotedly attached, long preserved a relic of St. Lachtain, known as "St. Lachtain's Hand." It was kept in the Saint's parish of Donoughmore, Diocese of Cloyne, by the parish priest, as a holy relic on which the people swore on all solemn occasions, till it was taken thence by the Bishop of the Diocese, a few years before the middle of the 18th century.[1] Later on it found its way into the possession of the Fontaine family of Norfolk Hall, Norfolk, England, from whom it was purchased about 1884, for the sum of £450, and presented to the Royal Irish Academy, Dublin. The case that contained the relic is of bronze, made in the shape of an arm and hand, inlaid in the nails, the palm, and at the back, and around the wrist, with silver; the same metal is on a band at the upper end of the arm, which is ornamented with a row of bluish-grey stones; there are four narrow fillets down the arm, bearing an Irish inscription, of which the following is a translation:



SHRINE OF ST. LACHTAIN'S HAND.

From *Vetera Monumenta*, published by the Society of Antiquaries, London.

"A prayer for Maelsechnail O'Ceallachain, the high king; for Cormac, son of MacCartach, heir apparent of Munster; for Taidg, son of Mac . . . . , the king; [and] for Diarmaid, son of Mac Denisc, the Coarb."

The shrine dates from the first half of the 12th century. Neither the wooden

[1] Smith's *History of Cork*.

case originally enclosing the Saint's arm, nor the arm itself, is any longer contained within the bronze case, or known to be preserved elsewhere, having been removed, perhaps, before the shrine came into the possession of the Fontaine family.

## Annals of Freshford.

A.D. 622. "St. Lachtnain (*sic*), son of Torben, Abbot of Achadu-ur, died on the 10th [*recte* 19th] of March." [1]

809. "Beolgaile, of Achadh ur, died." [2]

836. "The churches of St. Lachtain, Inis-Cealtra, and Cill-Finnche were burned by the foreigners." [3]

That the Church of St. Lachtain mentioned here, was his church at Freshford, and not that of Bealach-Febhrait, may be gathered from the account of the ravages of the Danes on this occasion, as found in the *Wars of the Gaedhil and Gaill* :—

"There came also a fleet [of the foreigners] still more numerous than those, to Ath-Cliath. The greater part of all Erinn was plundered by them. Moreover Hi of Columbkille was plundered by them. There were plundered by them—Inis Muredhaigh, and Daimhinis, and Glenn do loch, and all Laighin to *Achadh-ur*, and to Achadhmho (*i.e.*, Aghaboe), and to Liath Mochaemog, and to Daire Mor, and to Clonfert Molua, and to Roscre, and to Lothra where they broke the shrine of Ruadan, and Cluainmicnois, and to Saighir, and to Dirmhagh." [4]

899. "Ceannfaeladh, son of Cormac, Airchinneach of Achadh ur," [died.] [5]

1018. "Ua Brodubhain, Abbot of Achadh ur, was killed." [6]

1169. Domhnall, King of Ossory, and his army, were defeated by Dermot MacMurrough and his Anglo-Norman allies, after a three days' battle, at "the *pass* of Achedur" (le pas de Hachedur) or "Athethur," which appears to have been some place in the neighbourhood of Freshford.[7]

1245 (Oct. 28). The King, (Henry III.), grants Geoffry de Turville, Bishop of Ossory, a yearly fair in his manor of Athethur, for 8 days namely, on the morrow of the translation of St. Thomas the Martyr, and seven following days, that is, from the 8th to the 15th July; and also grants him free warren in the demesne lands of the said manor.[8]

125—. Hugh Mapleton, Bishop of Ossory (1251-60), built the Episcopal

[1] *Four Masters.*
[2] *Ibid.*
[3] *Ibid.*
[4] P. 288.
[5] *Four Masters.*
[6] *Ibid.*
[7] *Song of Dermot and the Earl.*
[8] *Calendar of Documents relating to Ireland,* 1171-1252

Palace, or Court, at Aghore, subsequently called Uppercourt, and provided it with fish-ponds and other necessary adjuncts of a manorial residence.[1]

*Circa*. 1270. Geoffry St. Leger, Bishop of Ossory (1260-86), "built" part of [*i.e.* completed] "the manor houses of Aghabo" [*recte*, Aghoure] "and Dorough."[2]

1330. On the feast of St. Leonard (Nov. 6th), John, eldest son of James le Botiller, was born at Athur.[3]

1392. By Inquisition held this year, in the month of January, it was found that John Wyke, Canon of Athour, in the Diocese of Ossory, was absent from Ireland, and that the two parts of the said prebend, consequently in the King's hands, were worth yearly 26s. 8d. The King granted the said two parts, for two years, to Richard de Northalis, Bishop of Ossory, on account of his labours and expenses in the King's service.

1412 (Nov. 26th). The King grants Maurice Coggeran, clerk, the prebend of Aghthour, in the Diocese of Ossory.[4]

1414 (Dec. 5th). The King grants Philip Mason, chaplain, the prebend of Athour, in the Diocese of Ossory.[5]

1415 (Feb. 6). The King—reciting that Pope John XXIII. made a provision conferring on Walter fitz Ede, chaplain, the next vacant prebend in Ossory Diocese, and the prebend of Aghthoure becoming vacant by the death of Edmund Horne and being accepted by him (Walter)—pardons the said Walter his acceptance of the said prebend.[6]

1500. About this year Oliver Cantwell, Bishop of Ossory (1487-1527), built a castle at Aghore, beside the Episcopal Palace, and another castle at Frenistone.[7]

1553. John Bale, an apostate English Carmelite Friar, became first Protestant Bishop of Ossory, on the 1st Feburary, 1553, and, two days after, had restitution of the temporalities of the See. During his six or seven months stay in Ossory he did his utmost to withdraw the clergy and people from the Old Faith, but to no purpose. In his efforts to enlighten the Papists of the Diocese, "helpers," he writes, "I found none among my prebendaries and clergy, but adversaries a great number." The laity were equally contumacious. The Freshford people, among whom he lived, in the Palace at Uppercourt, were so far from being charmed with his example and teaching, that they slew five of his servants before his face, while making hay

[1] See Vol. I., p. 39.
[2] See Vol. I., p. 41.
[3] Clyn's *Annals*.
[4] *Pat. Rolls*.
[5] *Ibid*.
[6] *Ibid*.
[7] See Vol. I., p. 66.

at Uppercourt, on the Feast of the Nativity of the Blessed Virgin, then a great Catholic holiday; and they would have treated himself after the same fashion, had he not fled and shut himself up in his castle, behind bolts and bars. In reference to this event he writes as follows, in his *Vocacyon*:

"On the Frydaye next following, which was the 8th day of September, 5 of my household servants . . . went out to make hay about 9 of the clock, after they had served God according to the day. And as they were come to the entrance of the meadow, the cruell murtherers, to the nombre of more than a score, leaped out of their lurking bushes with swoardes and with darts, and cowardly slewe them, all unarmed and unweaponed, without mercy. This did they, in their wicked furye, as it is reported, for that they had watched so long afore, yea, an whole month space, they saye, and sped not their purpose concerning me. They feloniously also robbed me of all my horses, driving them afore them. In the afternoon, about 3 of the clock, the good Suffren of Kylkennie, havynge knowledge thereof, resorted to me 100 horsemen and 300 footmen, and so with great strengthe brought me that night to the towne [of Kilkenny]. . . . The Priests the next day, to colour their myschefe, caused it to be noysed all the country over, that it was by the hand of God that my servants were slain, for that they had broken (they sayde) the great holy day of our Lady's nativitie. But I would fayne know what holy dayes those blood thurstye hypocrites and malycious murtherers kepte, which had hired their cruel kerns to do that myschefe?"

Next day (Sept. 9), Bale fled to Dublin, whence he retired to the Continent, and never ventured to set foot in Ossory again.

1570 (June 8th). "License to Christopher [Gaffney], Bishop of Ossory; to alien, with consent of his chapter, to Richard Sheth, of Kilkenny, gent.; the manor of Aghoure and Omescourte alias Uppercourt, Co. Kilkenny. To hold for ever in fee farm, at a rent of £10 English, to the bishop. Fine £13 6s. 8d. Irish." [1]

It has been frequently asserted that the manor of Aghoure or Uppercourt, was alienated from the See of Ossory by Bishop John O'Tonory (1554-65); but the above official extract, from records of the Crown, shows that he was innocent of such a charge. The manor includes the whole civil parish of Freshford (2,171 statute acres), except the townlands of Ballyroe, and Crohill, and part of the townland of Freshford. Richard Shee, to whom it was alienated in 1570, was knighted about 1590, and died at his castle of Bonnetstown in 1608. Lucas Shee, his eldest son, who succeeded to the estate of Uppercourt, married the Honble. Ellen Butler, second daughter of Edmund, 2nd Viscount Mountgarret, and died July 27th, 1622, aged 54 years. Robert Shee, son and heir of Lucas, forfeited under Cromwell, in 1653, when Uppercourt passed to Sir George Askew.

1801. In this year the town of Freshford "numbered 207 houses, including some miserable hovels in the outskirts, without chimneys or windows; there were, however, a few neat houses." [2]

The old people say that, in the early part of the 18th century, Freshford was merely a small village consisting of but a few houses.

[1] *Fiants* of Queen Elizabeth.
[2] *Tighe*, p. 406.

## Antiquities at Freshford.

The Ancient Parish Church.—The church of St. Lachtain's time must have been removed many centuries ago. Of its successor, founded about the year 1100, and rebuilt for Protestant worship in 1730, only the lower part of the western gable, with its beautiful Hiberno-Romanesque porch and doorway, remains. Brash, in his *Ecclesiastical Architecture of Ireland to the close of the Twelfth Century*, writes :—

DOORWAY, WEST FRONT, FRESHFORD CHURCH.

" The only [ancient] remains at present existing at Freshford, is the parish church, a small structure, the fabric of which is of some antiquity, but so altered and repaired that no original feature remains excepting a beautiful and elaborate porch in the west gable, remarkable for its Irish inscription, recording the name of its builder and of the patron who caused it to be built. This porch is deeply recessed ; the external order is a broad square member, carved on the face and soffet with a curious fret ornament often found in ancient manuscripts ; the front face has a human head for a key-stone, the ends of the soffets terminating in grotesque heads, which rest on the capitals. This member is supported by two columns at each side, each pair under a cap common to both. They are carved with human heads and lizards, the abacus composed of a square and deep hollow with the ball ornament, and a bold fillet ; the shafts have moulded bases, which rest upon a continuous plinth. The abacus appears to have been continued across the gable as a string-course. The next order is also a square member carved with chevrons on the faces and soffet, and resting upon one pillar at each side, which have capitals similar to those already described, excepting that the bells are scalloped, and the bases are enriched with carving. The third order is of similar character to the last, both in its arch and pillars. The doorway is revealed, and has square jambs which slightly slope ; it is semicircular-headed, and around the external face of its arch is an inscription in the Irish character and language. The external order of the porch was crowned by an effective label, consisting of a fillet and hollow, filled with the ball ornament ; outside of the terminations of which are two square panels—that on the left showing a man on horse, and that on the right two figures in the act of embracing, both very much worn and indistinct. There was a high-pitched

gable over this porch, some traces of the lower part of which remain; the upper part of this wall having been rebuilt, the rest has disappeared. This porch is a very beautiful object, almost classical in the symmetry and chasteness of its details."

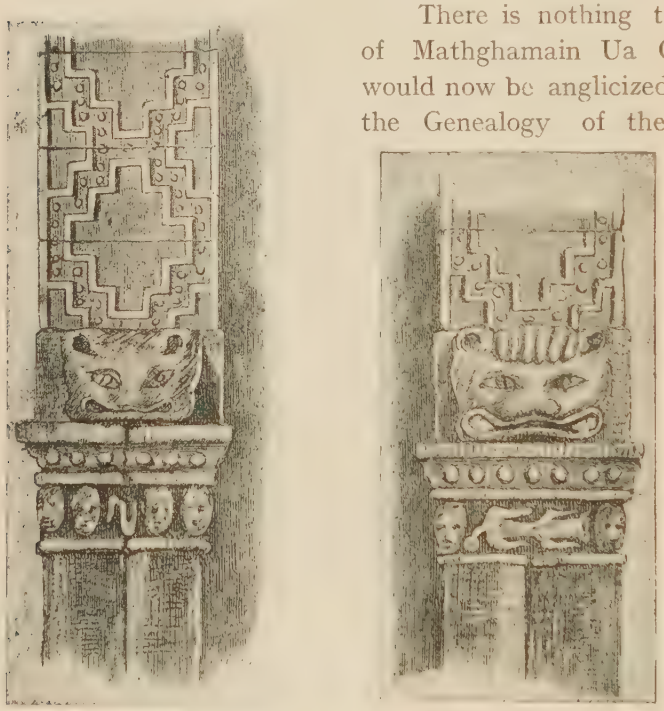
The doorway proper is 7 ft. 10 in. high, 3 ft. 1 in. wide above at the spring of the arch, and 3 ft. 3 in. at the ground; around its circular head, on the outside, are the two following incised inscriptions in the Irish language:

Or. do Neim ingin Cuirc acus do Mathgamain U Chiarmec lar in denad in templra.

Or. do Gille Mocholmoc U Cencacain do rigni.

Translation.—A prayer for Niam, daughter of Corc, and for Mathghamain O'Chiarmeic, by whom was made this church.

A prayer for Gille Mocholmoc O'Cencucain who made it.



TWO DETAILS OF DOOR ORNAMENTATION, FRESHFORD CHURCH.

There is nothing to establish the identity of Mathghamain Ua Ciarmeic, or, as his name would now be anglicized, Mahon O'Kerwick. In the Genealogy of the Ossorians contained in the *Book of Leinster*, p. 341, is given the pedigree of a Melfeice, who flourished about the 9th century and was son of *Ciarmeic*, the 18th in descent from Aengus Osrithe, and a member of the Ui Caittrend, a tribe located at Killamery. No other Ciarmeic occurs in the Ossory Genealogy. Whether Mathghamain Ua Chiarmeic was a descendant or relative of his it is useless now to speculate. Kerwich, pronounced *O'Keervick*, in Irish, is an old and respected name in Co. Kilkenny; but as the pedigree of the family is nowhere given, their descent, which is probably from Aengus Osrithe, cannot be established. In Cork, the Kerwicks are still to be found, but they have anglicized the name to Kirby. It is a curious coincidence that in St. Lachtain's parish of Donoughmore, Co. Cork, there is a townland called Ballykerwick, or O'Kerwick's town.

In the large, thickly-tenanted graveyard attached to Freshford church, there are many monuments dating from about 1730 onwards. There are but two 17th century monuments, one of which, a horizontal flag, has the following raised-letter inscription in Roman capitals :

HERE . LEYS . THE . REVEREND . FATHER . SIR . IO-
HN . LALOR . 163– [last figure of date left uncut].

The other, a fragment of a floor-slab or table of an altar tomb, built into the graveyard wall, beside the entrance gate, has the following around the edge, in raised Old English letters :

Hic jacet Edith uxor Johãis Patridge qui obiit die Sepbris . . . . . .

On two head stones standing beside each other, may be read :

(*a*) " God Be Merciful To the Soul of The
Revd. Thomas White, Parish Priest of The
Union of Freshford and Tullaroan, who
Depd. This Life ye 18th of July 1775 aged 80 and
Parish Priest years.
Requiescat in Pace."

(*b*) " Here Lieth the body of the Revd. Thomas Quirk, Parish Priest of Ballyouskill, who depd. this life Septr. the 21st, 1782, aged 50 years."

Within the church there is a mural tablet inscribed :

" Here lieth the body of Mrs. Penelope Ryves, wife to Charles Ryves of Uppercourt Esqr., daughter to Randal Bruce of Lisburne in the County of Antrim, Esqr., together with two of her children, viz. Elizabeth and Margaret who departed this life the 22nd of October 1711."

Freshford Cross.—This was a wayside cross erected to commemorate Lucas Shee of Uppercourt and the Honble. Ellen Butler, his wife,[1] and to remind the passers-by to pray for the repose of their souls. It consists of a solid graduated base of limestone, supporting a square pedestal in which the cross was placed. The cross itself was removed or broken a great many years ago, leaving only the graduated base and socket ; and, from this circumstance, the original site of the monument, beside the back entrance gate to Uppercourt Demesne, on the road between Freshford and Ballylarkin, has been long known as Buncrusha (Bun-ċpoıpe) *i.e.* the Base of the Cross. Towards the end of the 18th century the base was removed to its present position in Freshford Square, by Sir William Morres, of Uppercourt. The socket had sculpturings of the armorial bearings of the Shee

[1] See p. 252, *supra*.

and Butler families, and of the emblems of the Passion ; also a raised-letter inscription in Roman capitals ; but the former are now obliterated, the latter is almost entirely so, only the word "VXOR" being now decipherable. The portions of the inscription decipherable in 1835, were :

LVCÆ . SHEE . ARMIGERI.
NOBILIS . VXOR. . . . .
. . . . . BVTLER.
MONUMENTUM . E . . .
. . . T . VTRIVSQVE . AN.
. . . ERNVM . PRECA. .
. . . TE . . . . .
. . . . . .

BASE OF CROSS, THE SQUARE, FRESHFORD.

TRANSLATION.—The noble [Lady Ellen] Butler, wife of Lucas Shee, Esq., got this monument made. Pray, [traveller,] that the souls of both [may have] eternal [rest].

UPPERCOURT. — Uppercourt House was built in the early part of the 19th century by Sir William Morres. Uppercourt "Castle," the episcopal residence of the pre-Reformation Bishops of Ossory, stood about 150 yds. more to the north, at the "Ridge." It ceased to be inhabited when the present House was completed, and was razed to the ground soon after.

TUBBERNAPESTIA, *i.e.*, Well of the *piast* or monster. This well is close to the road, a little to the west of Freshford town. It is reputed holy. There is a tradition that a Saint, name forgotten, attacked and slew the *piast* here, and that, when exhausted and parched with thirst, after the encounter, the well miraculously burst forth to refresh him.

TUBBERLOCHTEEN, or St. Lachtain's well, is a few hundred yards from Freshford, beside the road to Kilkenny. Under its Irish name it is widely known through North Kilkenny. It was formerly in great repute as a holy well. Patterns were held at it till about the beginning of the 19th century.

[1] *Kilk. Archæol. Soc.*, 1850, p. 70.

CURRAGHDUFF (the Black Marsh).—The townland possesses no antiquarian remains; it is remarkable, nevertheless, for having given birth to one of the greatest of Irish Theologians, the Very Rev. John O'Hanlon, D.D., Maynooth College, who died in 1871, aged 69 years.

## KILRUSH.

Kilrush belongs to the civil parish of Clomantagh, but it has been united to the Catholic parish of Freshford from time immemorial. The Irish form of the name is Cill Ruis, that is, the Church of the Point.[1] The church, which was a most ancient one, disappeared long ago. It stood in front of Kilrush House, about 60 yards from the hall-door, where a low rise marks its site. This rise was partially levelled about 1840, and was then found to contain great quantities of human remains. The church that stood here must have been, at one time, parochial, as in a Taxation of the Diocese of Ossory, in 1537, there is mention of the *Rectory* of Kilrush; even then, however, the Rectory was united to the Rectory of Clomantagh.[2] The united Rectories had for patron the Blessed Virgin, under the title of her Nativity, Sept. 8.[3]

Kilrush castle belonged to the Shortalls, till Cromwell's time; and afterwards to the St. Georges, who occupied it till the present Kilrush House was completed about 1818. It was a small castle, consisting of four storeys, two under and two over the stone arch. The entrance door is gothic, and built of chiselled stone. A long stone stairway, within the thickness of the wall, leads from the ground to the third storey. The walls are but $4\frac{1}{2}$ ft. thick. This castle is now very ruinous.

## KYLEBALLYNAMOE.

This townland belongs to the civil parish of Tubridbritain; but, like Kilrush, has formed part of the Catholic parish of Freshford from time immemorial. The true Irish form of the name, as appears from 17th century documents, is Cill Béil ata na mBó, that is, the Church of the Ford-Mouth of the Cows. The church was situated in Mr. John Julian's land, on a hillock some 20yds. west of the Nuenna river. About 1830, all that remained of it, a single gable, was taken down, and the materials were used to fill up a great well beside it, called

[1] See p. 175, *supra*.
[2] *Spicil. Ossor.*, Vol. I., p. 11.
[3] *Ibid.*, p. 7.

*Tubberkillcen* (Well of the Little Church). There was a graveyard around the church, but scarcely a trace of it is to be seen there now.

Kyleballynamoe castle stood at Mr. Julian's house. It belonged to the Shortalls till the Cromwellian confiscations. Its latest occupant was a "Major Tossle," who lived here about 1770. Only a small fragment of the castle remains at present.

On the summit of Kyle hill (750 ft.) is a large and curious cavern, called *Powlcuzzheen* (Poll-coiṁín, the hole of the cavern).

## Garranamanagh.

In Irish it is locally called *Grawnavonnach* (Garrán a' Manaig), that is, the Grove of the Monk. The civil parish of Garranamanagh consists of but the two townlands of Garranamanagh and Belville. As the parish of "Cloran and Garran," it is frequently mentioned in documents relating to Jerpoint Abbey, to which it belonged almost from the time of the Abbey's foundation till its suppression. The "monastery" of Garranamanagh stood to the west of the late Mr. Nicholas Healy's house, within an enclosure half an acre in extent and surrounded by a fosse 10 ft. wide and 8 ft. deep. The enclosure, which was covered over with foundations and debris of fallen walls, was levelled and tilled, and the fosse partially filled up, about forty or fifty years ago. Pieces of cut-stone were unearthed at the time, among them being an inscribed flag, 8 in. square, whose whereabouts cannot now be traced. The walls, in the neighbourhood of the enclosure, all present the appearance of hoary antiquity. The field on the west side of the enclosure is called *Closhawn* (Clochán, a stony place), that is, Clorhawn: and it is from this the parish came to be known as the parish of "*Cloran* and Garran."

King John, when Lord of Ireland, confirmed all the grants that had been made before his time, to the Abbey of Jerpoint, and, among others, that of John fitz Robert, who had granted "the entire town of Clohan, otherwise Duncrohi, in Congtella." "Clohan" is evidently a clerical error for Clorhan. "Congtella," the territory in which it was situated, is [Aes] Chinn Chaille, which also included the site of St. Lachtain's church of Freshford.[1] "Duncrohi" must have been the original name of the "Monastery" enclosure.

## Killashoolan.

Killashoolan is a detached portion of the civil parish of Fertagh, and belonged to Johnstown, till May 22nd, 1851, when it was permanently annexed to Freshford.

[1] See Vol. I., Introd., p. 12; also p. 248, *supra*.

In Irish they call it *Kill-aw-shoolawn*. The kyle or church has been destroyed, but its site is well known. The churchyard has no inscribed monuments. It was last used for an adult interment about 1830; it is still used for the burial of unbaptized children. Mr. O'Curry, in his *Ordnance Survey Letter* on Fertagh Parish, writes in reference to Killashoolan :—" The inhabitants call this place [*i.e.* church] Teampall chlais Shiubhlain, *i.e.* the Church of Shulawn's trench." This interpretation is very incorrect, and shows that O'Curry had not mastered some of the peculiarities of local Irish pronunciation. According to the Kilkenny pronunciation of Irish, and, sometimes, of English, names, the *i* in *cill*, a church, followed by *a* or *la*, is often omitted, and the *cill-a* or *cill-la*, is sounded *cla*, as *Klahy* (Killahy), *Klamery* (Killamery), &c.; and here O'Curry's *Teampall Chlais Shiubhlain* is nothing more nor less than *Teampall Killashoolan*, or Church of Killashoolan, and has no connection whatever with *Clais*, a trench.

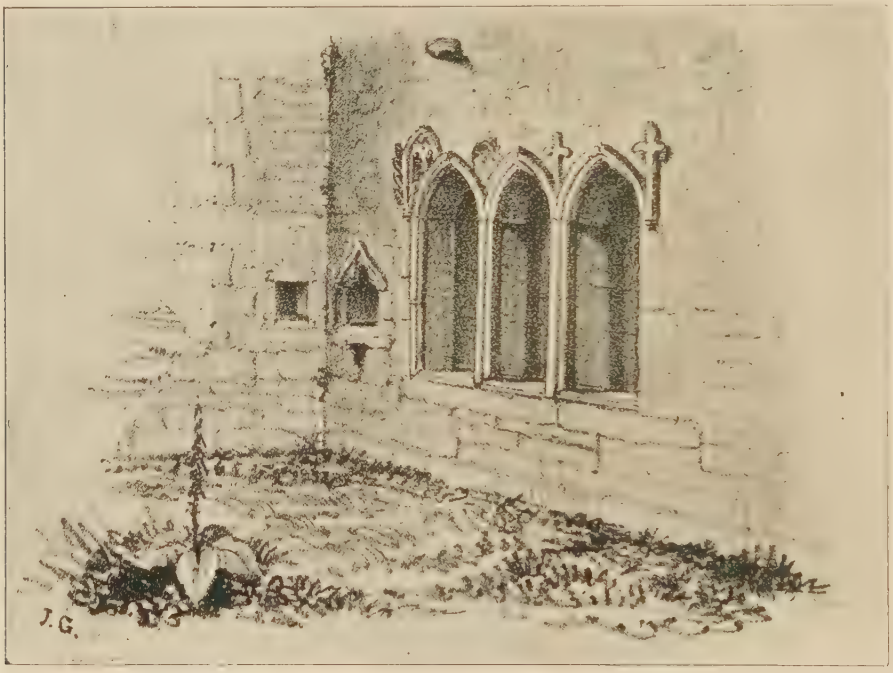
About 80 yds. south of the graveyard, there are extensive remains of mounds and foundations, which mark the site of another castle forfeited in Cromwell's time by the Shortalls of Ballylarkin. Edmund Butler, brother of Lord Galmoy, lived here in the 17th century; he was slain at Aughrim in 1691. A few perches west of the site of the old residence or castle, there is a small round turret, about 30 ft. high, with a pointed entrance door to the south-east, and a few loops. This is now called " the castle " of Killashoolan, but it is far too insignificant to deserve the name, and was scarcely ever used for human habitation.

## Ballylarkin.

In Irish it is called *Bolleelurkawin* (Baile Uí Lorcáin), that is, O'Larkin's town. The civil parish of Ballylarkin comprises but the three townlands of Ballylarkin, Ballyphilip, and Moonavrogue, in all 1,394 statute acres. The parish church stands in ruins, beside the public road, in the " church field " of Ballylarkin. It is a very small quadrangular building, 26 ft. long internally, and 19 ft. wide. The walls are fairly perfect, and are about 3 ft. thick. The side-walls are now about 18 ft. high, but were originally much lower, the later work, which formed a parapet, being partly supported on handsomely carved corbels projecting on the inside. The entrance door is in the west end of the north wall, but the top and greater part of the sides are broken down. There was a large gothic cut-stone window, in the east gable, the tracery and external frame of which are gone, having, it is said, been burnt into lime 80 or 90 years ago! On the inside this window is about 14 ft. high and 9 ft. wide. There is another cut-stone window in the south wall, 10 ft. from the west gable; on the inside it is 6 ft. high and 4 ft. wide, on the

outside 9 or 10 in. wide and 3 ft. 9 in. in height, of which the arch makes 8 in. Between it and the east gable there is a very beautiful and still perfect sedilia with moulded gothic arches ; also a sacrarium, with trefoil-headed arch. At the back of the altar there is a square locker or safe. There are traces of a gallery at the west end of the building.

Locally the church is always called the " Abbey," but why, it is not easy to say, unless that, in former times, it may have been served, like many other parish churches, by friars of some Order. As the field in which it stands has been all




SEDILIA, SACRARIUM, AND AUMBRY, BALLYLARKIN CHURCH.

under cultivation, the graveyard is obliterated. The west gable of the church, though much broken, is still considerably higher than the rest of the sacred edifice ; it formed part of a large, high building or castle, apparently the residence of the priests or friars in charge of the church and parish.

A few perches from the church, at the opposite side of the road, stands the front wall of a ruined house of about the year 1700 ; it is called " Mortimoore's house," from a Mr. Mortimer who occupied it, and who was murdered in Freshford, as the outcome of some agrarian dispute, in 1820 or so. About 30 yards west

of this there are some small fragments of an ancient building; and these, with some mounds and traces of foundations, are all that remain of the once proud castle of Ballylarkin, for centuries the seat of the principal branch of the Shortall family. An underground passage, running beneath the road, connected the castle with the adjoining church. A man named Hickey informed the writer that he had seen this passage many years ago. The old road connecting the churches and castles of Killashoolan and Ballylarkin, may still, in part, be traced. It crossed from Killashoolan by Kilrush castle; thence over the Nuenna, by a bridge now almost entirely destroyed; thence by the "monument bush," in a field in Ballylarkin, called the "*Thur-duv*;" and, thence, to Ballylarkin castle and church.

About 50 yards north of Ballylarkin church, in a field called "the eleven acres," there is a green moat, flat at top, 16 yds. in diameter and 10 ft. high. In the same field, 350 yards more to the north, there is a venerable old ash tree called "the Bishop's Tree." Near its base, surrounded by a tract of marsh there is a small, slightly raised, circular area, an English perch in extent, in which there are from twenty to thirty rude, uninscribed head stones, such as are usually met with in graveyards exclusively used for the interment of unbaptized children. The tradition is that, in Cromwell's time, seven Bishops, coming along the old road from Kilrush castle to Ballylarkin castle, were murdered at the "Bishop's Tree," and were buried in the little graveyard at its foot. Probably for *Cromwell's* time tradition should have here substituted that of the *Danes*. No one has been buried in the little graveyard within living memory. The church that stood here, and of which no trace remains, was, there can be little doubt, the first church ever built in Ballylarkin.

## The Shortalls of Ballylarkin.

"The name of Scorthals or Schorthals,[1] subsequently softened into Shortall, obviously betrays a Flemish origin, and the founder of the Irish family bearing that cognomen probably came over here, with Fitzstephen or Strongbow, from Wales, the marches of which country had been previously planted with a colony of Flemings, who gave a large contingent to the force raised for the invasion of Ireland."[2] Robert Scorthals had a grant of Ballylarkin, otherwise Corbally, from Theobald de Troia, sometime between 1202 and 1218. Another Robert

[1] In Irish Shortall is pronounced *Surteeoll* (*t* slender, accent on *tee*, *o* short.)
[2] *Hist. of St. Canice's Cathedral*, p. 167.

Shorthals is styled "lord of Ballylorcan" in 1408. Their representative in the early part of the 16th century was

James Schorthals, "lord of Balylarcan and Balykife," who erected the family monument, in St. Canice's Cathedral, in 1507, and built the square tower of the Black Abbey. He was still living in 1534, being then "aboute the eage of LXX yeares," but died soon after.

Oliver Shortall, apparently son of James, was lord of Ballylarkin in 1549 and 1562; he died soon after the latter date. On the 12th May, 1567, a pardon was granted "to Onorina Grace of Ballilorcan, widow of Oliver Shortall, gent." As "Onoria Grace of Ballikief, widow," she had another pardon, Feb., 1684. She was daughter of Sir John Grace and Honoria Walsh, of Courtstown. She died, very old, in 1596, and is buried in St. Canice's Cathedral.

James Shortall, successor of Oliver, was pardoned in 1571, and died about the year 1600. His wife Owney Fitzpatrick survived him many years, being mentioned as still living in 1631.

Sir Oliver Shortall, son and successor of James, was knighted on the 12th Feb., 1614-15. He appears on the honoured list of Kilkenny gentlemen who harboured the Popish Priests in 1610. He died Aug. 9th, 1630. He was twice married, his first wife being Ellen, daughter of Richard, 1st Viscount Mountgarret; his second wife, was the Lady Ellen Butler, sister of Walter, Earl of Ormond, and widow of Nicholas Shortall of Upper Claragh (deceased 1600). He had the following issue: James, Peter, Oliver, John, Robert and Ellice (the last five being the children of his second marriage).

James Shortall, the eldest son and heir, died March 4th, 1635-6, leaving by his wife, Joane, daughter of his step-mother, by her first husband, Nicholas Shortall of Upper Claragh, the following issue: Thomas, George, Richard, Nicholas, John, Ellice, and Joan. Among the *Funeral Entries* in the Office of the Ulster King-at-Arms, occurs the following:

"James Shortall, of Ballelurkan, in the County of Kilkenny, Esq., sonne and heire of Sir Oliver Shortall, of the same, Knight, departed this mortall life at Ballelurcan, aforesaid, the fourth of March, 1635, and was interred in the Cathedral Church of Kilkenny. Hee took to wife Joane, daughter of Nicholas Shortall, of Upper Claragh, in the said County, Esq., by whome he had issue five sonnes and two daughters, viz. Thomas, the eldest sonne of the defunct, whoe married Mary, daughter of Sir Richard Everard, Knight and Baronett; George, the second; Richard, the third; Nicholas the fourth, and John the fifth. Ellice, the eldest daughter of the defunct, married to Robert Shortall, of Upper Claragh; Joane the 2nd as yet unmarried. The truth of the premises is testified by the subscription of Thomas Shortall, the eldest sonne of the defunct, whoe hath returned this certificate to be recorded in the Office of Ulvester King of Arms. Taken this 14th day of May, 1636."

Thomas Shortall, the eldest son and heir of James, was 28 years old at the time of his father's death, and was, therefore, born in 1608. During the Cromwellian forfeitures in 1653, he lost his estate, which consisted of the townlands

of Ballylarkin, Adamstown, Kyle[ballynamoe], Kilrush, Killashoolan, Ballykirin (now Frankford), Balleefe, Sart (part of), Ballyroe-Shortall, Ballynolan, Bawnanooagh or Three Castles, Leugh, Ballycarran, Brownstown, and Nicholastown. A certificate for transplantation to Connaught was signed for him Dec. 23rd, 1653. His subsequent history is unknown.

James Shortall, of Kilrush, gent., was outlawed and attainted as a Jacobite, April 20th, 1691.

In the *Gentleman's Magazine* for the year 1762, occurs the following interesting obituary notice :

"Aug. 9th.—Died at Landrecy in France, Mr. Thomas Shortall, a native of Kilkenny, formerly Lieut. Col. in the regiment of Clark, Irish, aged 104 years 7 months and 5 days. The day before his death he ate and drank with his friends as usual, and had no ailment but old age. He was a captain of foot at the seige of Limerick in 1691, and from thence went over to France amongst the relicks of the Irish army. After various gradations in the military life, he was made Lieut. Col. the 10th of June, 1745, and withdrew from the service, the 31st Jany., 1747. He was the only survivor of above 30,000 Irish who went over to France after the capitulation of Limerick, and of upwards of 100,000 who have gone thither since."

As there was found among the deceased veteran's papers a "schedule of his estate, on which were *several fine seats*," it may be concluded that he belonged to the house of Ballylarkin, which was far the most important branch of the Shortall family in Co. Kilkenny.

## Clashacrow.

This ancient parish consists of the three townlands of Brownstown, Clashacrow and Sart. Its Irish name, Clais a' Chró (pronounced *Closhachro*), that is, the pit of the fold or cattle-pen, is derived from a hollow in the Rev. Mr. McCheane's "Closh" field, where the women of the district assembled to lament "their valiant husbands, sires and sons," slain in the "Battle of Ballinamarra." So poignant was their grief, and so loud and long did they raise their wild *caoine*, that, according to an old Irish saying, the townland should be known, not as Clash*acro*, but as Clasha*glow*, that is, the pit of the *glo*, or grievous lamentation. It has been asserted that Clashacrow means the pit of the slaughter, and that it was so called from a battle fought somewhere in the townland long ago. There is no record, however, of any battle having been ever fought in Clashacrow; neither could the present writer find the faintest tradition of such a battle, though he made most careful inquiries, regarding it, amongst the oldest and most intelligent tracers in the locality.

Clashacrow church, now in ruins, is a rectangle, measuring, internally, 22½ ft.

in length, by 18 ft. in width ; the walls are 3 ft. thick. There was a small window in the east gable, but it is damaged ; there was another in the middle of the south wall ; there are two in the north wall, but they are modern "improvements." There is a sacrarium in the wall at the Epistle side. The ancient presbytery is attached to the west end of the church, both being connected by a gothic door. It is only 6 ft. on the inside, from east to west, and 14 ft. from north to south. The two under storeys are very low, and almost quite dark even at mid-day, as they are lighted only by the door from the church and two loops in the same wall. In this wall there is also a square aperture called "the Bed," which they say was used for sleeping purposes by some hermit of old. Over the second storey there is a strong stone arch supporting the third storey, to which access was had from the ground floor by a spiral stairway of stone. There may have been another storey or two, but it is now impossible to judge, as the top of the structure has been thrown down almost to the level of the stone arch. Both church and presbytery are of same date and probably belong to the 13th century or early in the 14th. St. Kieran of Ossory (March 5) is patron of Clashacrow.

Of the eight inscribed monuments in the graveyard, four commemorate the ancestors of the Keoghans of Tinnalintan and Purcell's Garden ; the oldest has :—

"Here lies Richard Keoughan who died April 1724 aged 65 years & his wife Eliz$^{h}$. who died Feb. 1750 agd. 62 years. Also Martin Keoughan died Jan. 1767, aged 43 years. R.I.P."

An ancient dove-cot, beehive-shaped and still perfect, stands a little to the north-east of the church ; it is mentioned in an Inquisition of the year 1609, quoted below. A little further on, about 300 yards north of the church, and on the same side of the Arganny river, the site of a demolished castle is still pointed out in the "castle field." Opposite this, at the west side of the Arganny, there is another "castle-field" ; but the castle from which it is named has been also razed to the ground. An Inquisition held at Kilkenny, on the 27th April, 1609, found that Sir Richard Shee was seised at the time of his death (Aug. 10th, 1608), *inter permulta alia*, "of the manor of Glashcro (*i.e.* Clashacrow), also of the advowson of the church there, and of the chief messuage of Glashcro, of a large house in which a furnace has been set up, of a great gallery (*solarium*) and of that part of the castle on which the said gallery has been erected, of a *dovecot* there, and of two parts of all the lands in the townland of Glashcro, to be divided into three parts containing 2 carucates of land ; the premises are held of Oliver Shortall [of Ballylarkin] as of his manor of Castledowgh, by fealty and suit of court." [1]

There are two wells, neither of them holy, in the same field, on the rising

[1] *Inquis. Lageniæ.*

ground of Clashacrow; one is called *Thubberlenochth*, or Well of the New Milk; the other, *Thubberarnawn*, or Farnan's Well.

Sart, in Irish *Sawrdh*, (Suṙde árd ?, high seat), belonged to the Shortalls of Ballylarkin. It was granted by Cromwell to the Countess of Mountrath. There was a castle here in Mr. Patrick Brennan's "cellar-field." It was occupied for a time by one Edwards. All that remained of it, in the memory of anyone now living, was the cellar, which was destroyed several years ago. There were two other castles also in the townland in former times, one at Mrs. James Brennan's, the other near the bounds of Ballyroe, on the right of the road from Freshford to Tullaroan.

## Ballinamarra.

About two-thirds of this parish, including the townlands of Ballydowel Ballynolan, Bootstown, Knockroe, Raheilty, Rathmoyle, Sart (part of), and one-third of Ballycannon, belongs to Freshford: the remainder belongs to Tullaroan.

In Irish Ballinamarra is called *Beollawnamorra*, *Beollōnamorra* and *Beolloona-morra*, all which forms, allowing for local peculiarities of pronunciation, well represent its original Irish name, *viz.*, Béul ath na Marb, that is, the Ford-mouth of the slain. O'Curry, in his *Ordnance Survey Letter* on Ballinamarra, dated from Kilkenny, Sept. 6th, 1839, writes:—

"The name of this parish is not of ecclesiastical origin. The inhabitants say that it is derived from a battle fought here long ago between some plunderers from the north of the county and the natives. The battle was fought at the ford of a small stream that passes here, and from the number of dead bodies with which it was choked, it was called Beal-ath-na-marbh, *i.e.* the mouth of the ford of the dead, now corrupted into Ballinamarra. This corruption prevails to a great extent in this county, for in every word ending like the above in *arbh* they reject the *bh* and substitute *ra*, as *marbh*, *marra*, garbh, (coarse), garra, &c., and in words ending in *amh* and *abh* they reject these syllables and substitute *a* as in talamh (land) they say talla, for banabh they say bana, &c. There may be some exceptions to this rule, but it will be found general enough."

On the 22nd March, 1892, Mr. Michael Grace of Ballinamarra Church, an intelligent man, then 83 years of age, gave the writer the following traditional particulars of the "Battle of Ballinamarra": One of the hostile camps was pitched in Clashacrow: the other in Bootstown, on a rising ground, called indifferently, Awrdhachrow and Awrdhaglow, and situated one field north of Ballinamarra church. Both armies remained stationary for some time, each challenging the other to the conflict, but unwilling to move from the vantage points they had taken up. At length the Clashacrow camp was led against their opponents. The battle that ensued raged from Awrdhachrow to the *Beul-atha* or ford, now bridge, crossing the road a few perches north of Ballinamarra Church, and, thence,

through the "Church field," where it ended. The ford marks the fiercest part of the encounter and hence the old Irish saying, anent the defeated, still current in the neighbourhood :—

"In Clashacrow they were lamented;
In Ballinamarra they were all slain."

One of the contending armies, apparently that which suffered defeat, belonged to the neighbourhood; whence the other came is now forgotten.

The ancient church of Ballinamarra, dedicated to the Most Holy Trinity, has been razed to the ground, and a modern Protestant church built on the site. The oldest monument in the graveyard commemorates Pierce Murphy who died in 1729, aged 59, and his wife, Margaret Phelan, who died in 1732, aged 65. Father James Brennan, who died C.C. Callan, rests here with his friends; on his tomb is the inscription :

"Here lieth the body of the Rev. James Brenan who depd. this life on the 2nd day of July 1812 aged 30 years. Also to the memory of his brother Mr. Nicholas Brenan who died in Jamaica on the 9th day of December 1808 in the 37th year of his age. May their souls rest in peace. Amen."

The pattern of Ballinamarra was held here on Trinity Sunday, till quite lately. Tobar na Trionóide, the holy well of the Blessed Trinity, is about 400 yards south-east of the graveyard. Though the "townland of Ballinamarra" is often mentioned there is no such townland on the Ordnance Map. The townland popularly so called, in which are both the churchyard and holy well, is entered on the Ordnance Map as Ballycannon (Baile Uí Canáin), or O'Cannon's town.

There is a well in Ballydool, called *Tubberasmeeshtha*, that is, Smithwick's well.

## Odagh.

This parish belongs to Freshford, except the townlands of Ballycarran, Borris Big, Borris Little, Springhill and Suttonsrath, and the townland in recent times designated Odagh, which lie on the east bank of the Nore and form part of Conahy. In documents of the last seven centuries its name appears under a multitude of forms, such as Odogh, Odoch, Oddo, Odagh, Castledowgh, Castlewoghe, Castrum de Odogh, Bananough, Bananguagh, etc.—all of which have their origin in Ui Duach, the name of the ancient tribe-land to which Odagh parish belonged.

The old parish church, now a ruin, is situated in the townland of Three Castles, and is, hence, universally known as the "Church of Three Castles." Local Irish speakers call it *Bawnonooach*, *i.e.* Bán Ua nDuach, the Bawn or Green of the

Ui Duach ; and by the same name they call the townland of Three Castles (though sometimes "Three Cushlawn,") and the parish of Odagh.

At the Norman Invasion all Ui Duach, except the district around Castlecomer, was wrested from the O'Brenans, and, under the name of the Manor of Odogh, was made part of the Lordship of Leinster, granted to Earl Strongbow by Henry II. It continued in the possession of Strongbow's descendants for the next two centuries, that is, till the death of David of Strabolgi, 13th Earl of Athol, in 1375, when it passed into other hands. The Normans made the narrow pass beside the old parish church of Odagh, the strong point of their newly-acquired Manor, by erecting several castles there, and from this circumstance the place became known as Castledowgh (Castle Ui Duach), and in later times as Three Castles.

1381 (Oct. 25). "The King granted Richard Lanyngton custody of the manor of Castledogh and all the lands in Brounestoun, with the custody of 40 ac. in Balibarghan, 1 messuage and 70 ac. in Cowelishill, 32 ac. in Cargynes, 30 ac. in Stokyn, 32 ac. in Thordawill, 10 ac. in Tillaghnithy, 40 ac. in Ballidowill, 20 ac. in Mothefelde, 60 ac. in Emarelfeld, 16 ac. in Castledowagh ; 40s. rent out of William Purcell's mill, 2s. 8d. from Philip Rocheford, 2s. 6d. rent from Philip Nangle, 10s. rent out of 1 carucate of land in Crageston : which belonged to Geoffry de la Laund, deceased : to be held till the coming of age of his [Geoffry's] heir."[1]

As the Manor was limited, at this date, to the townlands and rents here mentioned, it must have dwindled down to a very small fractional part of its original endowment.

1402 (Oct. 27). Walter fitzGeoffry de la Launde being lately seized in his demesne, in fee, of the manor and lands of Castledogh, to be held of the King, in capite, by Knight's service, enfeoffed of the same one John Smyche, chaplain, who in turn enfeoffed of same William fitz Patrick de la Launde and his heirs male.

The manor had passed to the Shortalls of Ballylarkin before 1537, and was forfeited by them in 1653.

The Parish Church.—It is about 40 ft. long and 22 ft. wide, the walls being 5 ft. thick, and very strongly built. There are two flat-headed, cut-stone loops in the south side-wall, each 2 ft. 6 in. high and 10 in. wide on the outside ; there are two similar loops in the opposite wall. The entrance door, which is in the middle of the north wall, is of cut-stone, round-headed, and 6 ft. high by 3 ft. wide on the outside ; it is some feet over the ground, and, hence, must have been formerly approached by means of a stairs or steps of wood or stone. The east gable, which fell or was thrown down long ago, has been rebuilt to the height of 10 or 12 ft. The presbytery, a strong castle 35 ft. long, with walls 8 or 9 ft.

[1] *Pat. Rolls*, 5 Rich. II.

thick, is attached to the west end of the chapel ; it is at present about 24 ft. high.

The graveyard is thickly studded with monuments, none of which are ancient, except two uninscribed ones, with crosses of ancient pattern, and a fragment of a third, of about the year 1600, showing a raised cross and a

"Hic jacet Johannes. . .

The Patron of the church was St. Nicholas (Dec. 6th). The Rectory was impropriate in the Monastery of St. Augustine, Bristol, England.

The Chapel—In Mrs. Clarke's yard, about 350 yards south of the parish church, there is an ancient building which the people call "the chapel." It is divided into two storeys by a stone arch. The under storey which, is said to be the chapel proper, is 25 ft. long internally and 12½ ft. wide, the walls being 4 ft. thick. The stone arch overhead is almost semi-circular and retains the old plaster ceiling unbroken. As there is no window in the gable facing the north-east, the altar must have stood at the south-west end. This apartment is now used as an out-office The upper storey, which is also used as an out-office, and which probably served as a presbytery in former times, is 29½ ft. long and 15½ ft. wide, with a window in one or each of the gables.

The Moat—It is situated almost in a line, between the church and the chapel, but is somewhat nearer to the latter. It is a huge *dun* or tumulus, 40 ft. high, and surrounded at the base by a deep fosse now partly filled up. The area occupied by moat and fosse is reckoned at about 2 acres. The top surface of the moat has been remodelled in recent times and all its ancient features have been obliterated.

The Three Castles.—One of them is the presbytery attached to the parish church ; another stood 30 or 40 yards to the north, till it was thrown down 90 or 100 years ago, and the present Rectory house erected on the site ; the third must have stood somewhere in Mrs. Clarke's yard, close to its ancient "chapel." which still remains, as described above.

Eagle Rock, in modern times misnamed *Mount*-Eagle Rock, is known to local Irish speakers as *Corrig-ullizh* (Carraig-Fiolaigh), that is, the Rock of the Eagle. The point of the Rock, where it rises sheer over the Meeting of the Waters (Nore and Dinin), is crowned by an ancient circular rath.

## Killaree.

In Irish it is called *Kyle-lacer-ee* (accent on *ee*), that is, Cill Lácrí, the Church

of Laithreach.[1] The ancient name of the townland was Laithreach, which appears as "Lavertach" in a document of 1247.[2] The Kyle, or church, has long disappeared. Regarding its site O'Curry writes :—

"There is a large rath in the townland of Killaree, from which the townland is said to have derived its name. It is 90 yards in diameter, the mound about 7 feet high. It was surrounded by a trench, traces of which remain on the south side. The inside is nearly level with the top of the mound. There are several little heaps of stones, and thorns, scattered over its surface, and the neighbours affirm that these heaps mark the sites of stone buildings, and say further that there are three of the Kings of Ireland buried in it, whence the name of Kileree, or Cell of the King."

The three Kings of Ireland, here referred to, existed only in the imagination of some old people who, unable to fathom the correct meaning of Killaree, came to the conclusion that the *ree*, in the end of the word, represented the Irish *righ*, a King.

The Black Castle of Killaree, now a broken fragment, was the residence of the Rochefords till the Cromwellian confiscations.

## Cooleeshal

Cúil-íseal, the Low-lying Angle. There was an ancient church here, at Patrick Grace's, but its ruins have been cleared away. It was a substantial ruin as late as the year 1839, as may be gathered from O'Curry's *Ord. Survey Letters* :—

"The ruins of an old church stand in the townland of Cuilisiol;[3] the east gable remains to the full height, the south wall and west gable remain to the height of 8 feet, but the north wall is level with the ground. The door must have been in the north wall since it does not appear anywhere else. There is a broken window in the south wall; there is a pointed window in the east gable, 4 ft. from the ground, 4 ft. high and 2½ ft. wide on the inside, 6 ft. from the ground, 3 ft. 3½ in. high, 5 in. wide at top, and 5½ at bottom, on the outside. They call it the Church of Cuilisiol, and it has no burying ground attached."

This must have been a chapel-of-ease belonging to the parish church of Odagh.

## Mass-Stations and Chapels.

Freshford.—There was an open-air Mass-station in the Deer Park of Barna, in the second field to the rere of Coakley's house. An old man named Quealy, born about 1750, assisted at Mass here, when a child.

[1] See p. 61, above.
[2] *Calendar of Documents relating to Ireland*, 1252-84, p. 325.
[3] *Ordnance Survey Letter*, dated Kilkenny, Sept. 6th 1839.

The oldest post-Reformation chapel in Freshford, stood at the end of Buncrusha, close to the back entrance gate to Uppercourt. Its exact site is between Patrick Dowling's house and Buncrusha Street. This chapel continued in use till 1778. The date of its erection is unknown.

The next chapel was built in 1778, and occupied the site of the present parish chapel. To avoid hurting the sensibilities, and incurring the wrath, of the bigoted non-Catholics of the day, it was necessary that it should be furnished with a fire-place and be surmounted by a chimney stack. It was long without a bell, the penal laws prohibiting the hanging up of such in Popish Mass-houses; but this want was supplied, with all due respect to the *letter* of the law, by having a bell suspended over the door of the present P.P's house, then in the possession of a Catholic gentleman named Shawn Oge Fitzpatrick.

The present parish chapel was built by Father Hart, in 1843, around and over its predecessor, which was only removed when the roof had been placed on the new edifice.

Tullow.—The chapel for this district stood of old, in Kelly's land, beside the cross-roads of Ballinamarra. It was a very small, thatched structure. It was closed about 1778, by the people who owned the land on which it stood, at the instigation of the landlord, one Leonard. There is no trace of the chapel now, but its site is still pointed out in that part of Ballinamarra (or rather Ballycannon) which belongs to Tullaroan parish.

When this chapel was closed against the people, they built another, a very humble one, in its place, on the roadside in Ballydaniel. Here they worshipped for about 70 years.

The present chapel of Tullow was built about 1846, by Father Hart. It stands in the townland of Leugh.

It is handed down that, in the penal times, Mass used to be offered up in a cave in Carrigeen.

## Inscribed Altar Vessels in Freshford Chapel.

(1) A fine silver chalice with hexagonal base, each compartment of which is ornamented, on the upper surface, with some device and bears portion of the inscription. The original inscription belongs to the year 1635, and is in Roman capitals. Part of it was subsequently erased, and another inscription in small Roman letters, substituted for it, when the chalice passed to a new owner; the third figure of the date was, at the same time, partially erased and the figure 6 substituted for it. The portion of the inscription with the ornamental device, in

each compartment, is as follows, the older inscription, as far as it goes, being given in Roman capitals, the later in ordinary type :

| | |
|---|---|
| " RDVS. D. IACOBVS | (over it the Crucifixion.) |
| Kauanagh SACERD | ( ,, an MRA.) |
| os Parochiæ S. Canici | ( ,, a flower of some kind.) |
| Orate pro illo HV | ( ,, a lion rampant.) |
| NC : CALICEM : FIE | ( ,, a flower, same as above.) |
| RI : FECIT . 1665." | ( ,, an I. H. S.) |

An "VS" in the 4th line has been erased, but not entirely so ; it is probably the ending of the word Parochus. The *lion rampant* would suggest that the original owner of the chalice was a priest of the Grace or Knaresborough family.

(2) Another silver chalice has :

" GIFT OF LADY MORRESS TO THE PARISH OF FRESHFORD."

Lady Maria-Juliana Morres, the donor, was daughter and co-heir of William Ryves of Uppercourt, wife of Sir William Evans Morres of Kilcreen, and mother of Sir William Morres of Uppercourt (1763-1829). She was, it must be presumed, a Protestant.

(3) A large silver gilt ciborium has the following inscriptions :—

(*a*) ✠ ES . DELAS . RELYGYOSAS . DE . NVESTRA . SENORA . DELANCARNAZYON.
ANO DE 1701.

(*b*) THOMAS EYRE ARM^R. ET ANNA JOANNA BAR^A. DE MILFORD EIVS VXOR D.D.D. KAL. MAII. MDCCCLXV.

FRESHFORD CHALICE, DATE 1635.

## Parish Priests.

The priests in charge of Freshford (that is, Freshford and Tullaroan) parish, in 1610, were, according to the Government list of Ossory priests at this date, " Sir Teige O'Duigen, who keepeth with Mr. Robert Grace of Courtstown," and " one Father Archer who keepeth with Oliver Shortall of Ballylorcan, Esqr., who also keepeth another chaplain." [1]

Rev. Father Lalor.—There is a tradition in Freshford that the last Catholic priests to officiate in the ancient church of Freshford, were two Fathers Lalor ; that one was son of the other ; that they were on the mission here together ; and

[1] See Vol. pp. 82–3.

that the son was the P.P., and the father the C.C. The Rev. John Lalor, who died in 163–, and is buried in Freshford graveyard,[1] was probably one of these priests.

VERY REV. THADY BROPHY seems to have been P.P. or C.C., Callan, Sept. 10th, 1662. In August, 1669, he was Prebendary of Aghoure and Vicar Forane of Callan; he was also, at the same time, P.P. Freshford and Tullaroan. His will, drawn up Aug. 28th, 1671, and proved Nov. 10th following, is preserved in the Record Office, Dublin; it reads as follows:

"In the name of the Father, and of the Son, and of ye Holy Gost. Amen.

"I ye undernamed doe make my last will and testament as followeth.

"In pr. I bequeath my soule unto my Redeemer & my body to be burried in ye chapple of Tulloroane.

"Itm. I bequeath unto my well beloved friend James Phealane[2] my bale pacing sorrel nagg.

"Itm. I bequeath my enterest in my farm at Brownstowne unto my brother Roger Brohy to have and enjoy it by a lease which I have from Mr. John Penniefather untill ye expiration thereof.

"Itm. I bequeath to my sd. brother foure cowes with their calves

"Itm. I bequeath unto my nephew Patrick Brohy a cowe & a calfe, as allso a bay mare & a bay coult now in ye possession of my cossin Mr. Richard Ryan from Culiny in ye countie of Tipperarie.

"Itm. I bequeath unto my nephew Mathew Delany a heyffer now in ye custodie of Mr. James Shortall of Peccastowne formerly & one graye mare & ye filly of ye same I bequeath unto my nephew Thady Meagher both being upon ye stoode of John Grace of Courtstown esqr.

"Itm. I bequeath unto my sister Margaret Brohy three pounds sterlg. & one halfe my housshouldestuffe, and to my neece Juane Meagher three pounds sterlg. pawne which I have uppon a bruinge pan formerly belonging unto Mrs. Ellen Browne, widdow & her children, as also three blacke heyffers now grazing at Jaggartstownes in ye keeping of my nephew Patrick Brohy, my own flocke bed with ye curtin and furniture, also my cupboard as also my best table cloath.

"Itm. I bequeath unto my nephew Thady Meagher my roane coult, a cowe, and calfe grazing at Balliroae.

"Itm. I bequeath unto my cosson Mr. Richard Casse, my saddle, bridle, spurres and cloake.

"Itm. I bequeath unto John Grace of Courtstowne esqr. my sorrell nagg and to his sister Mrs. Walsh a bay nagg moreover I bequeath ye sd. John Grace esqr. my enterest in ye house yt I keep by lease from Mr. John Geale at freshfoord provided he makes no other use of it than what I doe myselfe.

"Itm. I bequeath unto my nephew Connor Dullany two blacke heyffers and to my neece Uny Dullany one blaie heyffer in ye keeping of my nephew Patrick Brohy.

"Itm. I bequeath unto my maide searvant Onner Meagher a cowe and calfe which I keep at Brownstowne.

"Itm. I doe nominate, constitute and appoint John Grace of Courtstown esqr. my only and sole executor of this my last will and testament, as witness my hand and seale ye 28th of August 1671.

"Being present "Thady Brohy.

"Richard Casse, Philip Meagher."

The will is endorsed "Testamentum Thadaei Brohy, 1671." Among the Administration Bonds, in the Record Office, is that of "Teige Brohy, Brownstown, 1671"; from which it is evident that Brownstown, near Freshford, was Father Brophy's place of abode.

VERY REV. EDMUND FITZGERALD, D.D. was in all likelihood the succeeding P.P. He is mentioned in some wills of the close of the 17th century. In 1682, Richard Grace, of Ballycallan, appoints as his executors, his cousins, Father Derby

[1] See p. 255, *supra*.

[2] Most Rev. Dr. James Phelan, then Bishop of Ossory.

Ryan and Father Edmund Fitzgerald. In his will, of Oct. 8th, 1694, Darby Meagher (of Garnageale ? in the parish of Urlingford) has the following clause :

" I leave to fr. Mathew Cahel, to ffr. Edmund Fitzgerald, ffr. Michael Tobin, ffr. Michael Phelan five shillings to be given each of them, and to ffather Daniel Hologhan seven shillings and each of the Orders of Kilkenny and Callan half a barrel of oats, which are five Orders. Witnesses : John + O'Doyre, Thomas + Britt and ffather Daniel Holahan."

The following passages occur in the will of Dr. Fitzgerald's brother, William Fitzgerald of Lisdowney, gent., Aug. 31st, 1695 :

" Imprimis, I bequeath five pounds to bee pd. ffar. John Daniell for ye use I entrusted him with. Item ye like sum of five pounds to ffar. John Mara to be disposed of accordingly.

" Item to ffar. Michaell Phelan 6s., and to ffar. Mulloy 6s., and to ffar. Richard Shortall, ye priest, 6s., as alsoe to ffar. Daniel Keally, 6s.

" Item my riding nagg to my brother Doctor Edmond Fitzgerald.

" Item to Doctor Edmond Murphy 6s.

" Item to my grandchild, William Fitzgerald fitz Allextius, my vestment and chalis to ye use of ye mansion house."

Testator also mentioned his sons Garret, Edward, Thomas and Nicholas, and appointed his brother, Dr. Edmond Fitzgerald, and Robert Knaresbro, Esq., Kilkenny, his executors.

There is a will of an " Edmond Fitzgerald," among the Ossory Wills in the Record Office: it was drawn up March 5th, 1697-8, and proved thirteen days later. It is very probably Dr. Fitzgerald's will ; the text is as follows :

" March ye 5th, 1697. In ye name of God. Amen.

" I, Edmond Fitzgerald being weake of body but of sound & perfect memory doe make this my last will and testament in manner following.

" Imprimis, I bequeath my soul to God, my body to be decently burried.

" 2ndly, I doe make my well beloved nephew Edward Fitzgerald my whole and sole heire of my farme, stock of black cattle, sheep, horses, my corne both under and above ground, my debts, my household goods, and all other things belonging to me yt. I can at present remember. In witness whereof I set my hand.

" Edmond Fitzgerald.

" Witnesses,

" Edmond Fitzgerald.

" Daniell Holohan."

Rev. Daniel Holohan is mentioned in many wills of the close of the 17th century, and early part of the 18th. Bishop Phelan leaves him a bequest, in 1693, as do Darby Meagher above, in 1694 ; Father Darby Ryan, P.P. Kilmanagh, in 1694 ; Father Richard Shortall, P.P. Kilmanagh, in 1711-12 ; and Catherine Conway, of Tullaroan, widow, Feb. 23rd, 1727-8. He also appears as a witness to the wills of Father Darby Ryan and Darby Meagher, and of Edmond Fitzgerald above. He was born in 1665 ; was ordained in 1686 ; and was probably P.P., Urlingford, previous to his appointment to Freshford and Tullaroan, about 1695. In 1704 he resided at Uppercourt. His death occurred subsequent to 1731.[1]

[1] See Vol. I., p. 148.

Very Rev. Thomas White, the next P.P., was a native of Ballyragget or its immediate neighbourhood, and belonged to an ancient stock whose monuments may be seen at Donoughmore. He was P.P. Freshford in 1748, and before it. He was promoted to the Canonry of Tascoffin in 1753. He died July 18th, 1775, aged 80 years, and is buried in Freshford churchyard. His memory still lives in the traditions of the parish. The site of his residence is pointed out to the right of the road from Freshford to Tullaroan, up the old bosheen separating Curraghduff from Sart and Ballyphilip ; it is very near Uppercourt. Probably here, too, Father Daniel Holohan lived during his long pastoral charge.

Very Rev. John Byrne succeeded to the parish, Aug. 14th, 1775. Whilst P.P. he lived in Sart, on the right of, and beside, the road from Freshford to Tullaroan, a couple of fields beyond the bosheen already mentioned as leading to Father White's residence. He was translated to St. John's, April 13th, 1785, and thence to St. Canice's in 1789.

Very Rev. Patrick O'Grady is said to have been born in Kyle-na-sceach, near Killaloe, in the parish of Kilmanagh. He was ordained by Dr. Burke, at Mr. Richard Hoyne's house, in Garrychreen, on the 23rd Feb., 1771. His ecclesiastical studies were made in Spain, probably after this date. He was C.C. Gowran in 1780, and down to April 13th, 1785, when he was promoted to the pastoral charge of Freshford and Tullaroan. In 1790 he became Canon of Aghoure, and in 1805 Precentor of the Diocese. He was an eloquent preacher, especially in Irish, which he always preferred using in his sermons and in his intercourse with the people. In the esteem of his brother priests he seems to have held an honoured place. He died Sept. 29th, 1822, aged 77 years, and is buried in Freshford churchyard.

Rev. Pierce Marum, brother of Bishop Marum, was born in Mooneenamuck, parish of Galmoy. He began Philosophy in Salamanca, in 1785, and Theology in 1788 ; but, in the Dec. of the latter year, he had to leave the College, as it was no longer safe to remain there owing to the invasion of Spain by the French army. He was ordained about 1791, in which year he was C.C. Thomastown from April to June. He was then sent to Kilmacow and Mullinavat, and officiated there as C.C. till he was appointed P.P. of these then united parishes, at Michaelmas, 1797. As far as can now be judged he was a quiet, unassuming man, entirely taken up with his sacred duties. He was translated to Freshford in the end of 1822. He died March 27th, 1824, eleven days after the murder of his brother, John, at Knockshinraw. He is buried in Freshford chapel, but no monument marks his grave.

Very Rev. Richard Laracy was born in Dairy Hill, Kilmanagh ; studied most probably in Kilkenny ; and was ordained about 1806. He was C.C. St. Patrick's (1806-09). Ballyragget, and Kilmanagh, till Dec. 3rd, 1819, when

he became P.P. of the last-mentioned parish in succession to his uncle, the Rev. Richard Laracy, senr. He was translated to Freshford soon after Father Marum's death, his induction into the parish taking place April 8th, 1824. He was an active, zealous priest. He built the chapel of Tullaroan ; he also secured to the parish, from Sir William Morres, at a nominal rent, the present parochial house, chapel ground, and Infant School. He became Canon of Aghoure in 1840. He died Oct. 8th, 1842, in his 63rd year, and is buried in Freshford chapel.

Very Rev. William Hart.—After Father Laracy's death, Tullaroan became a separate parish : and the Rev. William Hart was then appointed P.P. Freshford in the end of Feb., or beginning of March, 1843. Father Hart was born in Rathclough, Danesfort, in 1785. He was nephew of Rev. Peter Hart, C.C., St. Mary's, and of Rev. Nicholas Hart, P.P. Mooncoin ; and grandnephew of the Rev. Peter Cree or Hart, P.P. Kilmacow, who died in 1783. He studied Classics in Terry Doyle's school, in Patrick Street, and was 32 years old when he began Logic in Birchfield, in Sept. 1817. After his ordination, in 1822, he was C.C. Ballyhale, Dunnamaggan, Callan, &c., till his appointment to Freshford in 1843. In 1854 he was promoted to the Canonry of Cloneamery, and in 1856 was translated to that of Aghoure. He built the present chapels of Freshford and Tullow. He died June 17th, 1873, aged 88 years, and is buried in Freshford chapel.

Very Rev. William Martin was born in Rath, otherwise Cotterell's Rath, in the parish of Danesfort, and was baptized on the 10th Feb., 1823. He studied Classics in Burrell's Hall and St. Kieran's College, and passed on to Maynooth, for Logic, Sept. 29th, 1845. He was ordained on Dec. 1st, 1851, after which he spent two years and three-quarters on the mission in Down and Connor. After his return to Ossory, he was C.C. Templeorum (1854-57), and Inistioge (1857-71), and Adm., Callan, from Nov. 1871 to Nov. 20th, 1873, when he became P.P. of Freshford. In 1883 he was promoted to the Canonry of Aghoure. He died April 30th, 1887, and is buried in the parish chapel.

Rev. James Shortall was born in Clomantagh Castle, and was baptized on the 18th January, 1845. He studied in St. Kieran's College, and afterwards in Maynooth, which he entered for Humanity, Sept. 26th, 1861. He was ordained June 2nd, 1868. He was C.C. Slieverue (1868-78), and Piltown from 1878, to May 22nd, 1887, when he was collated to Freshford. After a short pastoral charge he was called to his rest on April 5th, 1894. He is buried in the parish chapel, in front of the high altar.

Very Rev. Tobias R. Walsh, present P.P., succeeded.

## CHAPTER XII.

### PARISH OF GALMOY.

SOON after the Reformation the civil parishes of Erke, Fertagh, Glashare and Rathlogan, and the townland of Ballydavin in the civil parish of Rathdowney, were formed into one united parish known indiscriminately, at first, as the parish of Galmoy, and as the parish of Erke; and, in later times, mostly, as the parish of Johnstown. In the beginning of 1839, Gorteenahyla and Ballylehaun were withdrawn from the union and added to Lisdowney; and on the 22nd May, 1851, Killashoolan and Barna (part of), were added to Freshford. In the middle of 1861 the union was broken up into two new parishes, the one to be called the parish of Johnstown, the other to be called the parish of Galmoy. To the former were assigned the whole civil parish of Fertagh (less the two townlands already added to Freshford, as above), the parish of Rathlogan, and the townlands of Ballyellis, Lough, Rathpoleen, Toornamongan, Warrenstown, Baunmore, Crosspatrick and Foulkscourt, in the parish of Erke—in all 10,758 statute acres; to the latter were allotted all the townlands of Erke parish not included in Johnstown, together with the townlands of Coolnacrittia and Glashare—in all 15,767 statute acres.

#### ERKE.

The old civil parish of Erke, or Galmoy, which is partly in the Queen's County, and partly in County Kilkenny, belonged to the Knights Templars, up to the time of their suppression, in 1312, and, after them, to the Knights Hospitallers of St. John. Early in the 14th century, Roger Outlaw, Prior of Kilmainham and Lord

Chancellor of Ireland, gave the two churches appropriated to his Order in Ossory, viz. Balygaveran (Gowran) and Gavilmoy (Galmoy), with their chapels, as security for the due performance of the penance imposed by Bishop de Ledrede on William Outlaw.[1] Dermot Oratthura, priest of Ossory, was appointed Prior of the Monastery of Fertagh and perpetual vicar of the parish and church of Heyrke, March 19th, 1470.[2] On the 21st March, 1533-4, James Clere, Precentor of Ossory, procurator or agent of Peter, Earl of Ormond, presents Nicholas Wyth, chaplain, to the vicarage of St. Michael's de Eyghirk, in the Diocese of Ossory: the Bishop (Milo Barron) directs his mandate to the Archdeacon of Ossory, viz. Edmund Butler, Archbishop of Cashel, to admit him.[3]

St. Michael's ancient church of Erke, like other churches dedicated to the great Archangel, crowned the summit of a green hill commanding a glorious prospect.

It appears to have been levelled with the earth for more than 150 years. Its site is now occupied by a Protestant church built about 1830. The graveyard is a large one and is covered all over with monuments. Close to the south-west angle of the Protestant church, there is a large, thick horizontal flag which had, probably, been inserted in the floor of the old Catholic church. It is rectangular in shape, except at the top, which is curved. There is a raised cross down the centre, the arms being enclosed in a circle. The inscription is in raised Roman capitals, and begins at the base of the cross, under the left arm, and continues thence to the top, in two lines parallel to the shaft; it is then carried over to the upper corner of the opposite side, and is continued down the edge, to about the middle of the tomb, where it ends. The letters are much worn away towards the end, some of them being entirely obliterated. The full text of the inscription is as follows, the missing letters being supplied within brackets:

"HEERE VNDER LIETH THE CORPS OF IOHN MORRI
S OF BANEBALLINLOGH WHO DECEASED IN
ANNO DO. 1538 [A]N[D] HIS WIF[E] KATH[ERINE]."

This tomb is remarkable inasmuch as it is the oldest monument in Ossory bearing an inscription in the English language. A small headstone has:—"I.H.S. Here lyeth the body of Peerce Castholovgh and his family. He died Jvne ye 26th 1699." Another headstone has:—"I.H.S. Here lyeth the body of Michael Kavanagh who departed this life 7ber. ye 29th 1713"; and beside it there is another, inscribed:—"Erected by Charles Kavanagh in memory of his wife Elizabeth Kavanagh alias Fitzpatrick, who died the 16th of May, 1767, aged 62

[1] See Vol. I., p. 52.
[2] Ormond *MSS.*
[3] Bliss's *MSS.*

years. Also their son Charles who died the 10th of November 1765 aged 21 years, and their son Michael who died in 1770 aged 40 years." Charles Kavanagh, who erected this monument, lived in Ballyphilip, and was brother of the V. Rev. Edmund Kavanagh, P.P. Ballyragget, who died in 1761, aged 76 years. An altar-tomb has the inscription :—

" Hic tumulatae jacent reliquiae Revdi. Johannis Cody, olim Parochi Galmoiensis qui in erudiendo grege sibi credito multos per annos indesinenter operam navavit, quiq : per varia rerum discrimina vitam a labe immunem feliciter transegit, donec tandem Morbo diu Patienter tolerato confectus, animam Creatori reddidit Idibus Junii Anno Domini 1794, Ætatis, suae 61. Requiescat in pace. Amen."

Eugene O'Curry in his *Ordnance Survey Letter* dealing with parish of Erke, writes :

" The name of this parish is not of ecclesiastical origin, if the native traditional chroniclers are to be believed ; and as yet I have met with nothing to contradict them. They say that Pierce MacCody got from Cromwell, in lieu of some services rendered, as much land as he could see from a certain place and position ; that the spot from which he took his view is the little eminence on which the present new Protestant Church of Erke stands ; and that the district which he then saw got the popular name of Radharc Mhac Coda, *i.e.* Mac Cody's *see* or view. They support the accuracy of the version of the name, by a quotation from an old Irish elegiac poem of the early part of the last century, written on the death of a Mr. Bryan of Bawnmore, in this parish, into whose family Mac Cody's possessions had come at some far back period : the poet enumerates the possessions of Bryan, and among the other places,

Baile fraiſ na m-briataiḃ ſioda
'Iſ Radarc mic Coda a ḡoḃail na ḡaoiṫe

that is.

Ballyfrass [Ballinfraas] of the silken streamers
And Radharc Mac Cody, the windy eminence.

Ballyfrass is the name of the townland bordering on Erke but in the Queen's Co. . . . . They have no recollection of an old Church at Erke, though there is an old burial ground. There was a pattern held at an old Moat near the church, on the 29th September, until 10 years ago, on which occasion those who attended performed devotions at a holy well called Bayswell, in the townland of that name, a little to the west of Erke. This well remains still in sanctified esteem, enclosed in Mr. Butler's kitchen garden."

The traditional meaning of Erke given to O'Curry, and which he mentions here, is evidently untrustworthy, as the name is much older than Cromwell's time.[1] Moreover, in no single instance is the name ever found to commence with *R* in written documents ; and, similarly, in no single instance is it ever heard pronounced by the people of the locality, with the insertion of an initial *R*. All that can be said of Erke is, that its meaning is, so far, unknown ; and that the word has the same sound in Irish and English, the " Church of Erke " being simply called in Irish " Thomple-Erk."

In the various lists of Churches in the *Red Book of Ossory*, the parish and parish

[1] See next page.

church of Erke appear as "Ecclesia de Gawlmoy," "Ecc. de Galmoy," "Rectoria de Aghryk," "Ecc. de Atheryk," and "Rect. de Eighryk." Erke appears as "Heyrke" in a document of 1470, and as "Eyghirk" in a document of 1533-34.[1]

The "Moat of Erke" to which O'Curry refers, is a green, flat-topped mound, circular in shape, 30 yds. in diameter and 9 ft. high. It is within a few perches of Erke graveyard. The Irish name of the Moat is, no doubt, Rath-Erke, or Ra-Erke, which could easily be corrupted into Ryarck (Radharc), and would at once explain the mistaken notion regarding the true name of the neighbouring churchyard, current in O'Curry's time.

## Thomple-Geoll.

Thomple-geoll, or the White Church, in Irish Teampull geal, stands in ruins in the townland of Muine na muc (*Stopford*). It was built north-east and south-west. The gable to the south-west, and the side-walls where they adjoin it, to the length of 10 ft., are 9 ft. high; only small pieces of the remainder of the side-walls are preserved, while the remaining gable has been razed to the ground. At present the side-walls measure 46 ft. in length, but formerly they were several feet longer. The internal width throughout is 20 ft. The walls are 3 ft. thick, and are built of very rough stones. The door and windows have been all broken away. In the graveyard, which is small, the oldest of the few inscribed headstones, has .—"Here lie the body of Luck [*i.e.* Luke] Kenedy, who died No. ye 6th 1761 aged 40 years." There is no holy well here; neither is there any memory of a pattern or patron saint.

Most Rev. Dr. Marum, Bishop of Ossory, was born in "Peter's Paddock," a field or two to the west of this church.

## Gurthavella.

There was an ancient "churchyard" in Cooloultha, in a field of Mr. Henderson's, called Gurthavella (Gort a'Bhile), or field of the old tree. It was uprooted in the year 1847, previous to which it consisted of a circular enclosure, like a rath, with no trace of graves or headstones. The church, which was of very early times, had disappeared centuries before, leaving, however, down to the present day a distinct tradition of its existence.

[1] See p. 277, *supra*.

## Ballyphilip.

Ballyphilip (Baile Philib), or Philipstown, is a small sub-division of Whiteswall. There is a most ancient graveyard here, called the "Churchyard of Ballyphilip." The foundations of the church remain under the surface, only one stone *in situ*, and that a part of the east gable, now appearing over the ground. A large hole, made by treasure-seekers, marks the interior of the ancient teampull. There are but four inscribed headstones here, the two oldest of which commemorate several persons named Mara, who died between 1743 and 1799. A roughly chiselled barge-stone; also one of the stones of an arch frame, together with a well-chiselled window mullion, 3 ft. 2 in. long, removed here from Coolkerry church some years ago, lie around. Immediately outside the churchyard wall, at the east side, there is a round rath 35 yds. in diameter, with fosse and internal rampart; venerable *sceachs* grow all round the ring, whilst the enclosed area itself is covered with greenest verdure. An air of very great antiquity surrounds Ballyphilip graveyard.

There is no memory of a pattern or patron saint. Tradition, however, makes St. Bridget an occasional visitor here, and this would, perhaps, tend to show that the church had been dedicated to her. There is no holy well, nor is there any well in the neighbourhood bearing an Irish name except one, a couple of fields away, called *Thubber-fay-holla* (accent on *holl*), that is, the underground well.

Whiteswall, or Balla-an-Faoitigh, derives its name from a former owner of the townland, named White. This gentleman had but one child, a daughter, who is supposed to have married the ancestor of the Bryans of Bawnmore and Jenkinstown, and thus brought the Whiteswall estate into the Bryan family. The ancient house or castle of Whiteswall stood opposite Mrs. Kavanagh's house in the field called "the Parks." The site is a gentle elevation, circular in shape, and was enclosed by a thick balla, or stone wall, the foundations of which remain under the surface. The old residence was thrown down about 1750 or earlier, and a new one erected a few perches to the east of it, by people named Nowlan. The Nowlans, who were Protestants, came from County Carlow, and settled in Whiteswall, about 1700, under the Bryans of Bawnmore. They selected a burial-place for themselves on their own land, in Whiteswall, which they called Tower Hill and in which their monuments may still be seen. The last of the family was the Rev. Daniel Nowlan, a minister, who converted Whiteswall House into a College school in or previous to December, 1786. In March, 1794, Mr. Nowlan was accidentally drowned in the Barrow, and his school was, in consequence, broken up.

The site of what is called the "town of Whiteswall" can be traced immediately outside the Parks, in Mr. Doherty's land.

On Knuckshinraw, the Hill of the Old Rath, beside Whiteswall, six men were executed August 24th, 1824, for the murder of Mr. John Marum, on the night of the 16th of the preceding March.

## Castletown.

This townland is locally called Castletown-*Cody*, to distinguish it from several other townlands of the same name in Upper Ossory. "Cody's castle," from which it was originally called, stood within a raised area, enclosed by a wall, now almost entirely broken down. In 1800 the castle, it is said, was almost perfect; but most of it has been destroyed since then. At present all that remains is part of a side-wall 30 or 40 ft. high and *eleven feet thick* at the ground. The castle was founded by, or at least belonged to, the Codys. An Inquisition, held at Kilkenny, April 29th, 1609, found that Sir Richard Shee, lately deceased, held Castletown from Richard Archdeacon or Cody, as of his manor of Galmoy, by fealty. From Sir Richard, Castletown passed to his son, Lucas Shee, whose son, Edmund Shee, forfeited the townland under Cromwell. Of the subsequent Cromwellian occupants of the castle, tradition preserves the memory of one Wingford, who was slain by the Irish, as a persecutor and oppressor, at "Wingford's Hill," in the neighbouring townland of Rossdarragh.

## Rossdarragh.

Ros Darach, that is, the Point of the Oak Tree. There was a very ancient church here. Its name was *Kyleaderry*, the Church of the Oak Grove. It stood within the "Chapel Yard," an irregularly shaped area, half an acre in extent, surrounded by a rampart and fosse. The foundations of the church yet remain, and show it to have been an oblong building 58 ft. long and 31 ft. wide, the walls being about 3 ft. thick. The graveyard, which was beside it to the south, has been obsolete for so long a time that there are no appearances of headstones or graves. On the Ordnance Map the site of this church is marked "Site of R. C. Chapel." Two or three hundred yards to the west, there is a large enclosure surrounded by a stone wall, which was probably the site of some old building, perhaps a castle.

## Graigueadrisly.

Gráig-a'-Dreasláig, *i.e.* the Village of the briars or brambles. The church

of Graigue stands on the point of a rocky hill, and measures, internally, 41 ft. by 17½ ft. There is no division into nave and chancel. The east gable is 43 in. thick, the side-walls 34. The south side-wall and west gable remain to a height of 8 ft., and the east gable to a height of 3½ ft.; the north side-wall is gone nearly to the foundation. There is a credence 21 in. high, 20 in. wide, and 19 in. deep, to the rere of the altar, in the east gable. There is a ruined window in the south wall, opposite the altar, the internal splay of which is 23 in. wide. In each side-wall, close to the west gable, there is a hole in which rested a beam for the support of a gallery. The door, which was in the north wall, has been destroyed. The walls batter in, externally, to a height of 3 ft. They are built of large rough stones, and fairly good mortar. There is no appearance of a graveyard, the church site and its surroundings being all a limestone rock.

This church is entered on the Ordnance Map as "Colbally Church," which is a clerical error for "Corbally Church." The Irish name, still current among the old people, is *Thomple-a-Churravolla*, the Church of Corbally.

About 50 yards west of the church, there is a round *caiseal* occupying the top of a bare rock with very uneven surface. The enclosing wall, a small part of which remains, was of stone and mortar. There is a fosse below at the base of the rock. "Graigue Hill," about 400 yards north-west of the church, is crowned by a fine rath, 60 yards in diameter, with circular rampart and deep fosse: within the rath are the foundations of a house standing east and west, 50 ft. long externally and 24½ ft. wide; the walls are 3 ft. thick.

The Ordnance Map enters a "Burial Ground" in Michael Hennessy's "Well field" in Graigue. The place has no appearance now of having ever been a graveyard, nor is there anything here to attract notice, save a little cluster of rocks that crop up naturally. There is a vague notion among the people that a graveyard was once here, but nothing further can now be ascertained respecting it.

In 1653 Florence Fitzpatrick forfeited "Graigadrisly, Drumfrumra, Walterstown and Corabally," in the parish of Eirke. Walterstown, now *Bolliavolthizh*, and Ballywaters, is the part of Graigue bounding Kilkenny County: the church of Graigue shows the position of Corabally.

There is a fort in the townland, called the "Black Rath." This is the "Portduffe" mentioned in Inquis. 19 Jac. I., as on the boundary line between Kilkenny and Upper Ossory.

## Bawnaghra.

The original name of this townland was Aghra, *i.e.* ᵹaċɲa (pronounced *Oghara*), or the Brake. Bawnaghra means the Bawn of the Brake.

The Church of Bawnaghra, in Irish Kyle-aghra, stands in the centre of the "Church field," a tract of 10 acres, now broken up into several small plots, but formerly constituting one undivided area surrounded by a triple rampart of earth and double fosse. Portions of the ramparts, known as "the old sconces," yet remain. A great battle is said to have been fought here, and cart-loads of human bones, the remains of the fallen, were discovered years ago, while the ramparts were being cut through to prepare the site for James Curran's dwelling-house.

The church is rectangular, and measures 36 ft. 8 in. long, internally, and 19 ft. 4 in. wide, the gables being 34 in. thick and the side-walls 30 in. The north side-wall, and the centre portion of the opposite wall, are gone to the ground; when perfect they were but 8 ft. high. The gables are in fairly good condition. The entrance door was about the middle of the south side-wall, but it is now all broken away, except one fine limestone block, chiselled and chamfered, which remains *in situ*, at the ground. There is a credence in the south wall, beside the altar 19 in. long, 14 wide and 11 deep, with sides of cut-stone; over it, in the same wall there is a window, ruined on the outside, and splaying to a width of only 19 in. on the inside.

The east window, built of cut-stone, with chamfer all round the edges, is ruined at one side, and in a very shaky condition at the other; on the outside it is $4\frac{1}{2}$ ft. high and 7 in. wide; the round-headed top is formed out of one stone. In the west gable, 8 ft. from the ground, there is a flat-headed, cut-stone window, $36\frac{1}{2}$ in. high and $8\frac{1}{4}$ in. wide on the outside; it is 20 in. high on the inside, and something wider below than at the top. All the walls are built of large, rough stones and indifferent mortar; the coins, however, are chiselled. The church probably dates from about the Anglo-Norman Invasion.

The graveyard, at the south side, has been destroyed, and rich corn crops now grow over the remains of the dead. A short distance away there is a well, not holy, called *Thubberachopple* (Tobar a'Capaill), the horse's well.

The "Bawn" of Bawnaghra is a polygonal enclosure, situated on a hill half a mile north-west of the church. It is about 50 yards across. The enclosing walls, built of very rough stones, were originally 19 ft. high; they are 4 to $4\frac{1}{2}$ ft. thick to a height of 14 ft., after which they narrow to 18 in., leaving a bench $2\frac{1}{2}$ ft. wide all round, on the inside. An old residence or castle stood within the "Bawn," to the west; it was 30 ft. by 21 ft., the walls being 4 ft. thick. In post-Cromwellian times, this was the haunt of a noted freebooter named John Key.

By Inquisition of March 18th, 1613-14, Edmond mac Shawn and Loughlin mac Donogh, probably Fitzpatricks, were found to be seised of the townlands

of Lisduff and Aghara. A few years later "Bawnagherry and Killoghery" were granted by James I., to the Duke of Buckingham.

## Kyle.

In ancient documents this townland appears as "Kylgortrayn, in Gowley otherwise called Galmoy," "Killgortraine," and "Kilgurtrian;" and, in a will of 1733, as "Kilegorthrean." The Irish form of the name is evidently Coill Gairt Fatain, that is, the wood of the field of the ferns. There was a church here in early times, but nothing remains to mark its site save a very small obsolete graveyard.

## Castlepierce.

In Irish it is called *Cushlawn Feerish 'ac Codha*, or Pierce Mac Cody's castle. It is mentioned in 17th century records as "Castlereeogh" (probably Castle of Fraech, that is, of the Heath) and as "Fassoghe Gowley," or the Waste of Galmoy. At present it is a sub-division of Rathpatrick, but in the 17th century it formed part of the townland of Bricawna.

The castle stands on a barren, rocky site, on the verge of Moonaela Bog. It is probably not older than the 16th century, and it cannot ever have been of much consequence. Internally it is 25 ft. by 18 ft., the walls being 4½ ft. thick. There are three storeys and a garret, but there is no stone arch. The stairway was of wood. Part of the courtyard wall remained down to 1855. Tradition affirms that this castle was occupied by Pierce Cody and was named from him, and that it was burned down (whether accidentally or not, is not stated), in his absence, by his servants. The burning, if true, must have occurred very shortly before 1655, in which year the Down Survey Map enters Castlepierce as "a decayed castle and bawn" in Pierce Cody's part of "Bricanagh."

## The Archdeacons or Codys of Galmoy.

The family of L'Ercedekne, Arsdekin, or Archdeacon, long prominent in the County Kilkenny, descended from Sir Stephen L'Ercedekne, Knight, who is supposed to have been son of Odo L'Ercedekne, one of the Anglo-Norman invaders. Sir Stephen held property in the immediate neighbourhood of Ballyragget, between 1213 and 1218.[1] By his wife Dissere, *latine* Desiderata, daughter and one of the

[1] See pp. 87-8.

co-heiresses of Thomas Fitz Anthony, Seneschal of Leinster, he acquired a large interest in Ogenti, that is, in the town and district of Thomastown, which he transmitted to his descendants. He died after 1242, leaving a son and heir Sylvester. In the 14th century the L'Ercedeknes are much in evidence. In 1302 John, Sylvester and Maurice le Ercedekne were summoned to the war against the Scotch.[1] In 1309 Reymund Lercedekne was summoned to a Parliament at Kilkenny; and, in 1325, with other magnates, to the war against the King of France. In the latter year John fitz Richard Lercedekne and Tancred Lercedekne, and others, go security in £1,000 to Richard de Ledrede, Bishop of Ossory, for the due performance of the penance imposed by the Bishop on William Outlaw for the crimes of heresy and witchcraft. In 1335 Sirs Edmund and William Ercedekne, knights, also John and William Ercedekne, were summoned to the Scottish war.[2]

1335. "On Thursday, the morrow of the Invention of the Holy Cross, [*i.e.* May 4], Sir Remund le Ercedekne with his two sons Patrick and Sylvester, Sir William le Ercedekne, and eleven of that name, were slain by Leyath O'Morthe (Lisagh O'More), his sons and servants, in a conference at Clargoly, as were Thomas le Bathe, Gerald Bagot and others, to the number of fifty. This Remund, with his two elder sons, and his uncle Sir William, and three more of the name, were borne, for interment in the Convent of the Friars Minors, [Kilkenny], on seven biers together, one after the other, through the town of Kilkenny, with the wailing of many."[3]

In the 15th century, the L'Ercedeknes waxing Irish, adopted an Irish patronymic and called themselves Mac Odo, from one of their ancestors Odo or Otho L'Ercedekne. Mac Odo, pronounced *MacOdha*, or rather *'Ac Odha*, has been anglicized Cody and under this form of the name all the members of the family are now known.

It is only in the 16th century that the connection of the MacOdos with Galmoy becomes apparent, though it is most likely they were already seated there for several generations. In 1541 Richard Archdeacon, otherwise McCode, took proceedings in the Court of Chancery, against Edmund Archdeacon, otherwise McCode, who challenged his title to Bawnmore, certain lands in Thomastown, and other lands in the Co. Kilkenny, of which Richard Archdeacon, uncle of the plaintiff and brother of the defendant had died seised of. The defendant alleged the illegitimacy of the plaintiff; but it being proved that he was born in lawful wedlock, the Court decreed in his favour. In 1548, the same Richard was again plaintiff in a suit against Baron John Grace, concerning the manor or town of Castletown,

[1] *Rymer.*
[2] *Rymer.*
[3] Clyn

in Galmoy, and certain lands in Erck, which had been mortgaged to the Baron by Richard Archdekin, uncle of the plaintiff. The Court's decision was, that the plaintiff should be adjudged the said lands on paying the full amount of the mortgage to the defendant.

In 1542, the townland of Kyle, or Kylgortryan,[1] was leased by the Archdeacons to the Earl of Ormond, as appears from a deed in the Evidence Chamber, Kilkenny Castle, of which the following is a copy :—

"This indenture made xxvi day of May in the xxxiiiith yere of the Reigne of our souverain lorde King Henry the theight betwixt the right honnable. lordd James, Erle of Ormonde and of Ossorie on thone partie, and Remond fitzRobert and Edmonde fitzJohn Archdekin otherwise McCode of fossey on thothir partie,, witnesseth that the saide Remonde and Edmond have given, graunted, demised and to ferme lettin vnto the Erle all the meses, lands, ten$^{ts}$, wodds, mylls, and other hereditaments with thappurtenance in the towne and felds of Kylgortryan, in Gowley, otherwise called Galmoy in the comtie of Kilkenny. To have and to hold &c. for the terme and the thende of LX yeres [at a rent of 12s, lawful money of Ireland]. In witnesse," &c.

About 1560 Gerald Archdeken's lands in the Barony of Gowle or Galmoy were valued at £30 ; Richard Archdeken and his kinsmen's lands in the same Barony were valued also at £30.

Richard Archdeacon of Bawnmore, chief of his name, died Oct. 3rd, 1617. He was son of Edmond of Bawnmore, son of Richard of Bawnmore, son of John of Bawnballinlogh, and, at the time of his death, was seised of the manor of Bawnmore, the manor of Kilmurry near Thomastown, &c. His last will, to which he signs his name "Richard McOdo," is preserved in the Record Office, Dublin. He is buried in Thomastown, where his monument may still be seen. By his first wife, Catherine Shortall, of Upper Clara, he left three daughters : by his second wife, Johanna Fitzpatrick, sister of John Fitzpatrick of Grantstown, he left no issue.

He was succeeded in his estates by his grandnephew, Pierce or Peter Archdeacon, (son of Thomas, son of Redmond), from whom the lands of Bawnmore very soon passed to the Bryan family. Pierce took a prominent part in the Uprising of 1641, for which he afterwards forfeited all his lands under Cromwell. The castle of Castlepierce, in which he lived, took its name from him. He was probably dead before 1661, as the King's letter, dated the 10th of April in that year, directs that his son "Richard Archdekin of Bawnballinlough, in the Co. Kilkenny, gent., son of Peter Archdekin of Rathpatrick," be restored to the ancestral property.

Richard Archdekin received no benefit from the King's letter, but soon afterwards he had a grant, under the Act of Settlement, of a moiety of Kiljames, (which formed part of his father's estate), near Thomastown.

In 1716 Mrs. Catherine Archdekin, of Kiljames, sold Kiljames to Amyas

[1] See p. 284, *supra*.

Bushe, of Kilfane, as appears from her will (made 1721, proved 1725), in which she desires to be buried in her monument within the church of Thomastown; mentions her second son, Thomas Archdekin, her relative, James Archdekin of Rossroe, and his two sons, Patrick and John, also her daughter June; and appoints Amyas Bushe her executor. From her sons, and Patrick, John, James, Michael and Maurice, the sons of her relative, James Archdekin, of the neighbouring townland of Rossroe, descend, it may be presumed, some of the families of Archdeacon or Cody now living in the neighbourhood of Thomastown. The name has been long almost extinct in Galmoy.

## Glashare.

The civil parish of Glashare, in the 14th century, formed part the the parish of Erke, and consequently belonged to the Knights Hospitallers of Kilmainham.

"The name of this parish is not of ecclesiastical origin. The oldest of the inhabitants call it by the more appropriate name of Glaise an air, *i.e.* the Stream of Slaughter; and they account for the name by showing the stream on which a bloody battle was fought long ago between the King of Leinster and the Connaughtmen, in which the latter were defeated. They show a field here in which was a trench into which all the dead bodies were thrown. The stream here is very near Fearta, and it is probable that the battle traditionally remembered as having been fought here between the Leinster and Connaught men, was that which was fought between the Lagenians [*recte* Ossorians] and Danes, in the year 861, already mentioned. There is an old castle in good preservation and inhabited, in the townland of Glashare; there is also an old burying ground called Teampall Ghlaiseàir, *i.e.* Glashare church, in the same townland." [1]

Glashare castle is still perfect, externally, but, with the exception of the stone arch, all the floors are broken down. In the 16th and 17th centuries it belonged to the Ormond family. Glashare graveyard is 100 yards from the castle. There are several headstones here, all of modern date. Some fragments that remained of the church were uprooted in 1832. The "Battle of Glashare" was fought at the right-hand side of the road from Cullahill to Johnstown, opposite the castle, in a field called *Pawrknashrŏh* (Pairc na Sruiḋ, Field of the river Holm), and thence to *Illaun Feerish*, in the river Gowl.

According to Bishop Phelan's *List* and the *Registr. Dioecesanum*, the B. V. Mary is patroness of Glashare church, but they do not state under which of her titles the church was dedicated, nor the day on which her feast was celebrated here.

## Mass-Station and Chapels.

The only Mass-Station now remembered in the Parish, is a Mass Pit in

[1] O'Curry's *Ord. Sur. Letters.*

Castletown, on the bounds of Rosdarragh. It is situated about 40 or 50 perches to the right of the road from Rathdowney to Erke, at the Kilkenny side of the County bounds' stream.

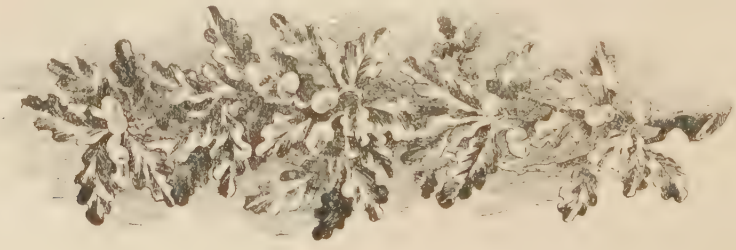
The old thatched chapel of Galmoy, which stood in the graveyard, at the end of the present chapel, was in use in the middle of the 18th century and probably long before. The present chapel, now among the oldest in the Diocese, was begun in March, 1813, during the pastoral charge of Father Brenan; it was first hallowed by the celebration of the holy Sacrifice of the Mass within its walls, in Nov., 1815.

## Parish Priests.

Rev. Bernard Scott was born in 1804, in Kilkenny city, where his paternal relatives had occupied a respectable position for several generations. He studied in Burrell's Hall, and passed thence to Maynooth, for Rhetoric, Aug. 25th, 1825. After ordination he was Professor in Burrell's Hall from 1832 to 1836, and C.C. Durrow, from 1836 to 1845, and then of Urlingford. In 1801 he was appointed first P.P. of the newly-formed parish of Galmoy. After nine years he freely and absolutely resigned his benefice, Aug. 1870, in order to become Chaplain of the Kilkenny Workhouse. He was called to his eternal reward, May 7th, 1876, and is buried in Maudlin Street graveyard.

Rev. John Fitzpatrick, whose father had been a professor of Classics in Burrell's Hall, was born on the Butts Green, Kilkenny, and was baptized, Sept. 8th 1818. He entered Maynooth, for Logic, Nov. 16., 1838. Having been ordained early in 1843, he was Professor in St. Kieran's College for nearly seven years, and then C.C. of Johnstown from Jan. 1st, 1850, till his collation to Galmoy, in Aug., 1870. He died April 18th, 1889, and is buried in Galmoy chapel.

After his death the parish was given in charge to the Rev. William Healy, P.P. Johnstown.



## CHAPTER XIII.

### PARISH OF JOHNSTOWN.

IT formed one parochial union with Galmoy till 1861, when it became a separate parish.[1]

#### Fertagh.

The civil parish of Fertagh embraces the two ancient parishes of Fertagh and Donoughmore. The name of the parish, as it now stands, signifies the Graves, the Irish form being Feartа, the plural of Feart, a grave. The full name is Feartа na gCaorach, or Fearta of the Sheep; and the place was so called because the land around the long-forgotten Graves, was, at all times, an excellent sheep-walk. For a similar reason Cluain na gCaorach or Clonageera, (Durrow), Baile na gCaorach or Sheepstown, (Aghavillar), and Raithin na gCaorach now Raheen, (Templeorum), received their respective denominations.

As already stated, St. Kieran, patron of Ossory, fixed his residence for some time at Fertagh, and must have been the founder of its first church and monastery. He is still the patron of the ruined parish church. Down to the early part of the 19th century, the pattern was held here on the Saint's feast, which was observed as a holiday throughout Fertagh parish. Part of an ancient road, known as *Boher-Kierawn*, or St. Kieran's road, is still in evidence here. It began at Fertagh church, and was continued thence, in a southerly direction, by the church of Borrismore, the church of Rathealy, and thence to Callan. It is now almost obliterated, but its course is still traceable here and there.

A.D. "861. The killing of the foreigners at Fearta na gCairech by Cearbhall [son of Dunlang, King of Ossory], so that forty heads were left to him, and that he banished them from the territory."[2]

[1] See p. 276, *supra*.
[2] *Four Masters*.

The same event is entered in the *Three Fragments of Annals*, thus :

A.D. 863. "A slaughter of the Galls at Ferta Cairech by Cearbhall, son of Dunlang, and they left their prey behind."

A.D. 1156. "Daurmhagh Ua nDuach . . . . and Fearta Caerach were burned, [and] Eochaidh Ua Cuinn, the chief master (an t-ardmhaighistir) was burned in the Round Tower of Fearta" (Cloicthech na Fearta).[1]

## The Priory of Fertagh.

Archdall writes that "a Priory under the invocation of St. Kieran, was founded here in the 13th century, by the family of Blanchfield, for Regular Canons following the rule of St. Augustine."[2]

1251 (Aug. 7). The Prior and Canons of Fertakerach and Ackidmacarth, (Aghamacart), in Ireland, had royal letters of simple and unlimited protection.[3]

1396. The Prior of Ffertkeragh held the parishes of Ffertkeragh and Donachmore.[4]

1470 (March 19). Dermot Oratthura, priest of Ossory, is appointed, by Papal Brief, to be Prior of the Augustinian Monastery of Feart Reaech otherwise Feart Reuech (*i.e.* Fertkeragh), and perpetual vicar of the parish and church of Heyrke, both in Ossory Diocese. Income 8 marks sterling.[5]

1476 (Aug. 13). John Hedian (Hayden), Archdeacon of Ossory and Cashel, and Collector of the fruits and rents due to the Camera Apostolica in Ireland, and Thady Obrin (O'Byrne), rector of the parochial church of Diruach (Durrow), Diocese of Ossory bound themselves to the Camera Apostolica, in the name of William Odowogyn (O'Duggan), cleric of the Diocese of Killaloe, for the annats of the Priory of St. Kieran, at Fortheragh (Ferthkeragh), of the Order of St. Augustine, Ossory Diocese, usually governed by a Prior, and now vacant.[6]

1540. The Priory of "Fertnekeragh" was suppressed; and, on the 31st of August, in the same year, Robert Shortall, the last Prior, got a pension of 5 marks, *i.e.*, £3 6s. 8d.

1541 (July 7). Nicholas Cowley, of Kilkenny, gent., was granted a lease of

[1] *Four Masters.*
[2] *Monasticon.*
[3] *Calendar of Documents relating to Irelana*, 1171-1252
[4] *Red Book of Ossory.*
[5] Bliss's *MSS.*
[6] *Ibid.*

the site of the Priory of St. Kevin (*recte* Kieran), of Fertnekeraghe, Co. Kilkenny, with the appurtenances. To hold for twenty-one years, at a rent of £10 3s. 4d.[1]

1560-1 (Jan. 28). Another lease of same was made to Nicholas Heron, gent., for the same term of years, at a rent of £12 13s. 4d., the lessee to maintain, besides, an able footman, and not to set to any but English by both parents, and not to levy coyn or other exaction.[2]

1567 (Oct. 9). Grant to James Butler, Esq., son and heir of James Butler, Esqr., late of Dousk, County Kilkenny, of the site of the Priory of Fertnekeragh, County Kilkenny, with its appurtenances, and the Rectories of Fertnekeragh and Donnaghmore. To hold in fee-farm for ever, by the service of a twentieth part of a Knight's fee, at a rent of £12 13s. 4d. Maintaining curates in the churches, and three English horsemen.[3]

1615-16 (March 2). It was found by Inquisition held at Gowran, that Edward Butler of Low Grange (son of Pierce, natural son of Thomas, 10th Earl of Ormond), was, at said date, seised, *inter alia*, of the town and lands of Fertnegeragh, containing the site and enclosure of the late Priory there, one ruinous chapel, one cemetery, 120 acres of arable land and six of moor, and the rectories and churches of Fertnegeraghe and Donaghmore, which town of Fertnegeragh and the rectories aforesaid, lately belonged to the said Priory of Fertnegeragh, and are parcel of its possessions.[4]

From the above it may be gathered that only two ancient rectories, viz. those of Fertagh and Donoughmore, had been appropriated to this Priory. Its temporal possessions were co-extensive with the lands held by the Butlers of Low Grange, in this locality in 1655, and which included, according to the Down Survey Map, the townlands of "Fartagh" and "Mustard's Garden." The entire is now represented by Grangefertagh, a townland containing 920 statute acres.

## Antiquities of Fertagh.

The Round Tower.—It is 100 ft. 8 in. in height, and 49 ft. 4 in. in circumference at 18 in. from the bottom. Some portions of the conical cap, or beannchobhar remain. Mr. O'Curry, in his *Ordnance Survey Letter* on Fertagh parish, describes this tower as he saw it in 1839, thus :—

"This is a finely built tower, but, I think, not of very great antiquity—I mean of pagan antiquity.

[1] *Fiants* of Henry VIII.
[2] *Fiants* of Eliz.
[3] *Ibid.*
[4] *Inquis. Lageniae.*

It is built of fine square limestones, well chipped and hammered, bedded in mortar composed of lime and gravel, and in regular levels of unequal height. The stones are from one to two feet in length, and from six inches to a foot in thickness, all the stones in the same course being of the same thickness, with very few exceptions. These stones reach, if not all through, very deeply into the wall, which, at the door, is three feet six inches thick. The door is eleven feet three inches from the ground, looking more like a breach in the wall than a regular doorway. It was originally built up with a brown gritstone, of which no specimens can, they say, be met with in this country. All these stones were carried away some few years ago by a neighbouring farmer of the name of Switzer, who told me himself that he thought that they were fire-proof, and that for that purpose he placed them at the back of his kitchen fire, where they soon flew to pieces. The door is in the north-east side, and over it at about half the height of the tower, there are some few stones knocked out, and a rift extending from that to the ground. There is another but smaller crack in the west side at about the same height. The tower has nine windows. The Irish-speaking people here all call the tower Cloigtheach, and they say its bells are buried in a swamp a little to the west, since the time of Cromwell."

RUINS OF ROUND TOWER, PRIORY, CHURCH, AND KILPATRICK'S CHAPEL, FERTAGH.
SOUTH-EAST VIEW.

The tower was repaired at heavy cost, by the Board of Works, about 1881 the cracks to which Mr. O'Curry here refers, and which were presumably due to the burning chronicled by the *Four Masters* under the year 1156, being at the same time filled up with cement. Tradition ascribes the erection of the tower to the Gobawn Saer, the most famous of our ancient Irish builders.

Ancient Wall.—In the year 1839 there was an ancient wall here, which extended from a few yards north-east of the tower, in a straight line from west to east, parallel to the north gable of Kilpatrick's chapel. It must have been

entirely removed close on sixty years, as none of the people around remember to have seen it. It is thus described by Mr. O'Curry :—

"At a distance of sixteen feet from the *north gable* of Kilpatrick's chapel and at right angles with [or rather, parallel to,] it [*i.e.* the north gable], runs an old, much dilapidated wall. It projects considerably beyond the gable to the east and west, measuring ninety feet in length, varying from six to eleven feet high, and three feet four inches thick. The surface stones of this wall have been nearly all carried away. There are some, however, remaining at the western end and about the middle. Some of them on the outside are large, but generally they are of moderate size and well shaped, embedded in good mortar of sand [lime ?] and gravel, but not in regular courses. This was the *north* [side] wall of the church. There is a broken window at $7\frac{1}{2}$ feet from the western end and five feet from the ground, the sill and part of one of the side stones only remaining in front. The sill is twenty inches long and five thick, the side stone one foot high and one foot thick, the angle or arras taken off to the breadth of seven inches and three on the sill. It is three inches wide on the front. This window is 3 feet 8 inches wide on the inside and is built up of rather small chipped stones. There is another similar window nine and a-half feet from the above, but totally effaced on the outside. There is a doorway evinced only by an old breach in the wall but now closed up, and having a [bolt] hole running three feet through the wall in a parallel direction, at a distance of nine feet eight inches from the last window. A piece of the wall, on the inside, between the two windows, remains unbroken at the surface, built of small red stones with little or no appearance of chipping off or hammering, and presenting a very rude uneven face, the stones bearing strong evidence of having been acted upon by fire. This, then, is the north side [wall] of the church that was burned here in the year 1156, according to the *Annals of the Four Masters*. The church did not extend farther to the west than the end of the wall, and a hollow at that part marks the old floor to the extent [*i.e.* length] of about fifty feet, but encroached upon in breadth by the neighbouring soil. The [north] gable of Kilpatrick's chapel must have stood *within the walls* of this. I have but little difficulty in convincing myself that the [round] tower and the old wall above described are of the same age. The stones, the mortar, the character of the masonry on the outside of the wall, and on that of the tower, are, with the exception of levels, in my mind, the same, and still I would not set the old church down at an earlier date than the tenth century."

The Parish, or Priory, Church.—It is 40 or 50 yds. east of the round tower, and stands east and west. The west gable is uprooted from the foundations. The side-walls are in fair condition, except to the west, where a small part of each is missing ; they are about 16 ft. high. The east gable is on a level with the side-walls, the centre, in which the window was situated, being filled up with modern masonry. The church was rectangular in shape, and was 24 ft. in uniform width on the inside ; the present internal length is 54 ft., but it was a few feet more ere the west end was thrown down.

In the south side-wall, towards the east end, there is a closed-up doorway that led into the Church from a small square building, evidently a sacristy, the foundations of which remain outside, on a level with the churchyard. A little to the west of this door, there is a built-up archway, high, wide and sharp-pointed, and gradually narrowing at the back ; but, as the external surface of the wall is damaged here, it is impossible to say whether it served for a window or for a statue-niche. At the west end of the north side-wall there is a small, cut-stone, mullioned window inserted in the 15th century ; there is a closed-up doorway about the middle of the same wall, that formerly gave admittance to Kilpatrick's chapel ; and a breach further on, near the east end, marks the place of a Flamboyant window

removed to Johnstown chapel in 1832. The entrance door in the west gable, and the beautiful east window in the Perpendicular style of architecture, were carried away and set up in the Protestant church of Johnstown in 1799.

Considerable improvements must have been effected here in the 15th century, the entrance door and windows being all of this period. Exclusive of 15th and 19th century patching, the walls may not be assigned to a later date than the early part of the 13th century, with the exception of the northern half of the east

ROUND TOWER AND RUINS OF PRIORY, CHURCH AND KILPATRICK'S CHAPEL, FERTAGH. FROM NORTH-WEST.

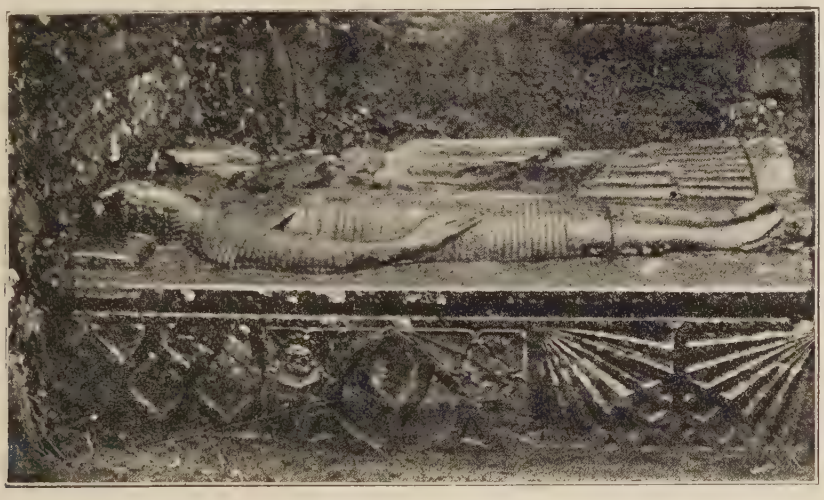
gable, about 10 ft. in width, which is far older than any other part of the building, and must have been part of a church that stood here long before the Anglo-Norman Invasion.

It is by no means certain that the present church was the *Priory* church. It is just as likely that it was the *parish* church of Fertagh. At the Priory of the Canons Regular at Aghamacart there were two churches, one the *Priory* church, the

other the *parish* church. Similarly, there may have been two churches at Fertagh, one for the use of the religious brethren, the other for the people. That a second church *was* here appears sufficiently probable from what Mr. O'Curry writes above.

The church of Fertagh was occasionally used for Protestant service from the reign of Queen Elizabeth till about 1731, when, having been repaired, it became the Protestant church of the district. In consequence of the collapse of the roof, about 1780, it had to be finally abandoned. Later on it was robbed of its ornamental door and tracery windows. For many years it has served as a ball-alley.

The richly-carved polygonal baptismal font now serves its original purposes in Johnstown chapel.



"KILPATRICK'S TOMB," FERTAGH.

KILPATRICK'S CHAPEL.—It stands north and south, and is built up against the middle of the north wall of the ruined church. It was founded in the 15th or beginning of the 16th century, by the MacGillapatrick or "Kilpatrick" family of Upper Ossory, to be their resting place in death; though it is not easy to conceive why they selected Fertagh for that purpose in preference to Aghamacart or Aghaboe. Internally it measures 33 ft. long and 22½ wide, the walls being 33 in. thick, and the side-walls 11 ft. high. It is still in very fair condition, though the tracery window in the north gable has been removed, and a modern entrance door has been broken out in the same wall. The original door leading into it from the church is built up. In the east side-wall there is an ogee-headed cut-stone window,

21 in. wide and 4½ ft. high, divided by a mullion, now missing. In the same wall, according to Archdall, was formerly a carving of the Crucifixion. This carving is now fixed into a niche in the front wall of Johnstown chapel.

Kilpatrick's tomb stands in the centre of the chapel, facing the east, and bears the effigies, in high relief, of an Irish chief and his lady, lying side by side, and supported on a massive solid base. It is still very perfect except the lady's effigy which was broken across the middle, by a madman, it is said, many years ago. At the east end and north side, the base is richly carved with intertwining foliage, while similar foliage and a carving representing the groining of a roof, decorate the south panel—all as fresh and distinct as when leaving the sculptor's hands four centuries ago.

The effigy of the chief has the Irish bairead, or capon, on the head, which rests on a pillow; the sgabal or camail on the neck and shoulders; a jacket of mail covering the body and thighs; gauntlets on the hands; genouilliers on the knees; a sword (broken) on the thigh; and the feet resting on a dog, whose head has been broken off. The lady is represented in a long robe, descending in regular folds to the feet; on her head, which also rests on a pillow, she wears the horned head-dress. On the flat of the tomb, beside her right arm, there is a small, half-obliterated shield charged with a *chief indented*. The total length of the lady's effigy, that is, from tip of toe to point of head-dress, is 6 ft. 10 in.; that of the chief 6 ft. 11 in.

The tomb has two raised-letter inscriptions, in Old English characters. One runs down the entire length of the table, along the edge at the chief's right side, and is continued in two other lines parallel to this, in the space between the edge and the chief's right leg. The other inscription appears on the pillow supporting the lady's head; it consists of seven lines, of which the first three will be found on the lady's left, the fourth between the horns of the head-dress, and the last three on her right; it is so carved that in order to read it one must stand, not facing the lady, but behind her head. In both inscriptions there are several contracted words, also several letters dovetailed into each other. The inscriptions are:

(1) Hic Jacet quoda. bonī dn. Ossirie Johes. mkyllyfadryk et dns. Bernard' ei' fili[us]. Quorum aiab' ppr. dc.'

P. Norī. ur. Bernardī pprre.

(2) Hic Jacet Kat'na Miloī mtr. dī. Berna. ftr. scrii.

Freed of contractions the inscriptions read :

"Hic jacet quondam boni Domini Ossirie Johannes Mkyllyfadryk et Dominus Bernardus ejus filius. Quorum animabus propicietur Deus. Pro Norina uxore Bernardi proprecare.

"Hic jacet Katrina Miloy, mater Domini Bernardi fundator scrinii.

TRANSLATION.—Here lie the good Lords of Ossory, John MacGillapatrick and Brian his son. On whose souls may God have mercy. Pray for Honora, wife of Brian.

"Here lies Katherine Mulloy, the Lord Brian's mother, who erected this tomb."

Within Kilpatrick's chapel there are also monuments to Mrs. Elizabeth Butler of Wilton, who died in 1817, aged 75 ; and her father-in-law, Mr. Edmund Butler of Edmundsbury, who died in 1759, aged 62, and his wife Anne Skellerin who died in 1787, aged 87. The said Edmund Butler, of Edmundsbury House, Newtown, Durrow, ancestor of William Butler, Esq., J.P., Wilton, became a Protestant in 1719. He was son of Major Pierce Butler, of Mustard's Garden, Fertagh, (died *circa* 1716) ; son of Major Edmond Butler of Killashoolan, slain at Aughrim, fighting on the side of King James, in 1691 ; son of Pierce Butler of Barrowmount, who was executed in England, as a royalist, in 1650 ; son of Sir Edmond Butler of Barrowmount, who was raised to the Peerage as Lord Galmoy, in 1646, and died in 1653 ; son of Pierce Butler of the Old Abbey (died in 1603), an illegitimate son of Thomas, the Black Earl of Ormond.

There are many monuments in the graveyard to the Byrnes of Ballyspellan and others. Among them, an altar tomb at the east end of the church, has :—

"In spem beatae Resurrectionis hic positus est Illustrissimus Michael O'Carroll, D.D., Parochus Galmoiensis, qui cum mausuetudine, misericordia et insigni pietate, Pastoris officio multos annos functus est. Ex vita migravit 29no die Novembris A.D. 1796, aetatis vero suae 42. Requiescat in pace. Amen."

THE TOWN OF FERTAGH is said to have been situated in the field between Steepleview House and the churchyard. Steepleview House dates from before 1655, in which year it appears on the Down Survey Map as a "chimney" house, and as situated in the townland of Mustard's Garden. The stone fences all around the churchyard are hoary with age and at once attract the notice of even the most casual observer. Some fences of like character, and remains of foundations, beside the Cullahill road, a-quarter of a mile north-east of the churchyard, indicate the site of some building connected with the Priory. The place is called the *Shanachluch* or Old Building ; it is partly in Rathlogan and partly in Bawnrickeen. "Beggar's Inn," at Fertagh cross, is mentioned as early as the year 1715. "There is a large moat raised in the eastern end of a large elliptical rath, about half a mile to the west of Fearta, called by the people Mota na Fearta, *i.e.* the Moat of Fearta."[1]

There are two wells here with Irish names, one, in Farren Murray, called *Tiobar a'phuicin* (Well of the little sprite) ; the other, close to the Shanachluch,

[1] O'Curry's *Ord. Sur. Letter.*

known as *Tiobar na b-feadan* (Well of the streamlets, or of the *pipes*). St. Kieran's housekeeper is said to have been torn to pieces by wild beasts, at the latter.[1]

THE GRANGE, or Farmhouse, of the Priory, was situated near the Gowl river, to the rere of Mrs. Rocheford's farm-house in Grangefertagh. All the buildings have been removed, but the circular ring that enclosed them, about 80 yds. across, still remains.

RATHOSCAR.—Mr. O'Curry writes:

"There is an ancient rath called Rath Osgar in the townland of the same name, having a piece of a strong stone wall within it near the western side, measuring twenty-five feet in length and from two to five feet in height. It looks like part of an old castle, but I could discover no tradition about it from any person. The rath is 32 yds. in diameter, built of stones and earth and unworthy of any particular notice except for its name. Osgar the bravest of the Fenian heroes in his day, and after whom the Rath is named, was the son of Ossian, who was the son of Fin Mac Cool, and it is an interesting coincidence to find Rath Oisian, Rath Osgar and Suidhe Finn, or the Seat of Finn in the same neighbourhood. Suidhe Finn, a large mound or moat of earth and stones, and having a chair-like seat near the top, stood on the hill [of Clomantagh] immediately over the Rath Osgar to the south, but it was levelled some years ago. There is an old castle in the townland of Ballycuddihy, called Caislean Bhaile Ui Chuidithigh, *i.e.* Ballycuddihy Castle. It has three floors in it, which are used for farm purposes. Tighe, in his *Statistical Survey* of this County, p. 625, mentions a stone at Ballyspellan, in this parish, which was called Clogh Bannaght (stone of blessing); the name of the stone is remembered as Clogh Beannachair, but nobody has seen or heard anything about it for forty years back. There are some large stones in a field near the Spa well, but they are not known by any names."[2]

## RATHLOGAN.

In Irish it is called *Ralo-chawn*, that is, Rait [ua] Leocain, or Rath of the O'Leochans. The rath, which was partially levelled in 1846, is a few perches west of Rathlogan church. It was 44 yds. in diameter, and was divided by a trench and rampart running through it from west to east, but nearer the northern side; there were traces of stone work in the same side. Many silver coins were discovered here while the rath was being removed.

"The ruined [parish] church of Rathlogan stands a few yards [*recte* perches] to the east of the rath measuring 42 ft. in length and 18 ft. 10 in. in breadth. The western gable and about 25 ft. of the side walls remain. There is a window in the gable about 4 ft. 6 in. high, and 2 ft. 6 in. wide on the inside; square at top; about 2 ft. 6 in. high, and 7 in. wide on the outside, and square at top also; built on the inside of clumsy, roundish, large stones. There is a doorway in the north wall 11 ft. from the gable, 7 ft. high and 4 wide, square-topped, with a lintel inside 6 ft. long, 8 in. high and about a foot broad. This door is broken on the inside. The walls are 2½ ft. thick. This is not a very old church. There is a small burying ground near it, having a few modern graves. There is a holy well called Tobar na Suil, that is, the Well of the Eyes, at a distance of a quarter of a mile east of the church. This well, as may be inferred from the name, was in great repute formerly for the cure of sore eyes, but now it is little frequented. There is a very handsome moat, a little to the north of the well, called by the inhabitants, Rathlogan Moat. It has two concentric circles around it but it is not high."[3]

[1] See Vol. I. p. 8, *n.*
[2] *Ordnance Survey Letter.*
[3] O'Curry's *Ordnance Survey Letter*

At present the western gable of Rathlogan church is fallen to about 3 ft. of the ground. Only a small piece of the south side-wall remains. The north side-wall seems to have undergone no change since O'Curry's visit. The doorway in this wall is, *on the inside*, 46 in. wide above and 49 below; as the external frame was removed many years ago, it is impossible to say if there was a similar incline on the outside. The great stone lintel over this door, on the inside, is a remarkable feature. All the stones used in the church are of the roughest possible description, except the coins, some of which are slightly chiselled; the masonry is extremely rude. There are holes for the support of a gallery at the west end. This church cannot be less than six or seven centuries old. Its predecessor probably stood in the adjoining rath. The oldest monument in the graveyard bears the name of Sylvester Campion, and the date 1745.

What appears to have escaped Mr. O'Curry's notice altogether is a holy well, even still in repute, a quarter of a mile east of the church, in Michael Moore's land in Rathlogan. It is quite close to Tobar na Suil, which is *not* in Rathlogan, but in Gurteenamuck, parish of Lisdowney. It is called the well of St. Eelakan or Eelakun, also pronounced Illagan and Illakan. Its Irish name, according to Canon Moore, (who confounds it with Tobar na Suil), is "Tubber Ullacawn."

Who the patron of Rathlogan church was is unknown; but there can be little doubt he was the Saint Eelakan, Illakan or Ullacan, from whom the holy well is named.

## Donoughmore.

This was a distinct parish down to the Reformation, when it was united to Fertagh. It was appropriated to Fertagh Priory at an early date. The parish church, dedicated to St. Patrick, was called in Irish Teampall Domhnaigh Mór. It was divided into nave and chancel, of which the former has been effaced; the latter was 26 ft. long, but its foundations only remain. The graveyard, in which there are several inscribed monuments, was formerly enclosed by a thick quadrangular rampart of earth.

In the vicinity of Donoughmore there is a townland bearing the curious name of Seven Sisters. It is said to have been so called from seven sisters named Butler, to whom it belonged in former times. Its Irish name is Farranascartey (Fearann na scairte), the Land of the Brake.

## Foulkscourt.

In Irish it is called *Coorthafooka*, that is, Fulk or Fulco's Court. The castle of Foulkscourt is slightly larger than the castles usually met with in this region.

and is still in good preservation except that the roof and all the floors are broken down. It stood in the centre of a courtyard, the walls of which remain, but are very ruinous. A deep fosse, supplied with water from the adjacent Gowl, surrounded the enclosing wall. The castle and estate of Foulksrath belonged to the Ormond family from at least 1560 to 1698, in which latter year they disposed of both, by a fee-farm grant, to a Scotchman named Mr. Hely, ancestor of the present proprietor.

Foulkscourt Church is a few hundred yards south-east of the castle. It stands in the centre of a large field, and has neither fence nor graveyard around it. It is rectangular in shape, and 60 ft. long by 25 ft. wide; the walls are 3 ft. 4 in. thick, and fairly perfect. There is a door in each side-wall near the west end. Between these doors and the west gable there are two loops, (one in each wall) of the rudest description, each measuring 23 in. high, on the outside, and 4 in. wide. In the east gable, over the altar, there is a double lancet window of cut-stone, with a moulding at top. There is a narrow ogee-headed window at each side of the altar. The church and castle belong to the same date, that is *circa* 1450. Though there is no graveyard attached to the church, the interior of the building was formerly used for interments, as excavations carried on there several years ago showed.

An escalop shell, in use here in far-off times, as a holy water font, now serves the same purpose at Johnstown chapel. About 1860 the church bell was found at the Decoy well, a short distance from the ruins: it has been presented to the Archæological Museum, Kilkenny.

## Johnstown.

Johnstown is so called from John Hely, of Foulkscourt, who laid the first foundations of the town about 1770. Previous to this date, there was not even a small village here. In 1801 the town numbered but 30 houses.[1] It stands on the townlands of Foulkscourt and Warrenstown. Previous to the building of the town the site was known as "Hely's Cross" [-roads].

## Church of Rath.

This church, called in Irish, Teampull na Rátha, is situated in the townland of Bayswell, on the bounds of Bawnmore. It is rectangular in shape, about 46 ft. long by 19 wide, and is built of very rough stones. The gables are fallen to a

[1] *Tighe.*

level with the side-walls. The east window is about 8 ft. high, on the outside, and 8 in. wide, but the top is gone. There is a rude credence at the Epistle side of the altar. The entrance door, now fallen, was in the same wall. Corbels for the support of a gallery project at the west end. There was no cut-stone

ANCIENT IRISH BELL FOUND AT FOULKSCOURT, CO. KILKENNY.
(Height, 10½ in.; Mouth, 8½ in. x 6⅞ in.)

used in any part of the building. There are three of four inscribed monuments, of late date, in the graveyard; also, a piece of a coffin-shaped, uninscribed slab, with a cross in high relief down the centre. Within the churchyard wall there is

also a great *leacht* or monumental heap of loose stones, but tradition is silent as to its origin. There is no holy well, nor tradition of a patron Saint.

RATHCOOLGADD—The rath from which the church is named, was situated in the adjoining field, to the south, in the townland of Bawnmore. In recent times it was known as the "Moat of Rath." Its older name was Rathcoolgadd, that is, the Rath in the townland of Coolgad (Cuil gad, angle of the gads), which townland is traditionally stated to have included both church and rath, with most of Bayswell and part of Bawnmore. O'Curry, who saw the rath in 1839, describes it as elliptical in form. "Its greatest length," he writes, "is from west to east [*recte* north and south], and it is divided by a trench and mound running across in the centre, and enclosing the southern end, on which the foundations of a small square building are faintly traceable." [1] The rath was almost entirely destroyed about the year 1890, when it was found to contain great quantities of human bones. It is probable that it was the site of an ancient "Church of Rath," in use for many centuries till superseded by the present "Church of Rath" about the year 1300.

RATH OISIN—There are two raths of this name in the townland of Rath Oisin (pronounced in Irish, *Raw-Issheen*); regarding them O'Curry writes:

"There is an ancient rath in the townland of Rath Oisin, that is Rath of Oisin (Ossian), which the people there believe to have been the palace of that celebrated chief. It has three concentric mounds, the inner circle 44 yds. in diameter, the area broken into several uneven and unequal compartments, resembling the sides of oblong buildings rounded at the angles, like those of Glencullen in the County of Dublin. The first or outer rampart varies from the level of the field, or rather hillock, to 5 ft. in height; the second at about 10 ft. distance, is from 12 to 14 ft. high, excepting at the entrances, east and west; the third or inner stands 21 ft. from the latter, varying to 7 ft. in height.

"There is another handsome rath, a furlong or so to the south of this, which is also called Ráth Oisin, and is said to have been the burial place of that Hero-Bard. His grave was marked in it by two upright stones at several yards distance, but the place was dug up several years ago by money dreamers, and the stones carried away by some wicked man who had not the fear of Oisin or the fairies before his eyes. Nothing now remains to mark the grave but a circular hollow in the south-western part of the Rath." [2]

CROSS MCCODY—The cross-roads at the junction of the townlands of Bayswell, Lough and Rath Oisin, is called Cross McCody, or McCody's Cross. They say that McCody was murdered or executed here. His "monument," an aged sceach, at the point of the cross where the three roads meet, rotted away some years ago.

RAHEENNAMUDDACH.—There is a rath in Lough, called Raitín na mBodach, or little Rath of the Churls. A man named Bowe lives at it.

CROSSPATRICK.—How or why this townland got its name is unknown. The name has no connection whatever with St. Patrick, as far as may be judged from

[1] *Ordnance Survey Letter.*
[2] *Ibid.*

the total absence, in the locality, of any tradition regarding our National Apostle's presence here.

BAYSWELL.—There is a famous holy well here in Mr. Connell's garden. Its Irish name is *Thubber-Bay* ; in English it is called "St. Michael's Well." Up to sixty or seventy years ago this well was visited by crowds of pious pilgrims on the 29th of Sept. and the seven following days. The pilgrims always wound up their devotions with prayers before an effigy of the Crucifixion carved in stone, which had been fixed into the wall surrounding the well. This slab was broken several years ago, and its fragments have been lost, except one piece which Mr. Connell has reverently, but, by a misapprehension of the identity of the carving, mistakenly incorporated with an effigy, in cement, of St. Michael, which he has placed over the well. Mr. Connell deserves every credit for the expense and trouble he has undergone in putting the well and its surroundings into their present excellent condition. By an oversight this well is marked "Lady's well" on the Ordnance Map.

BAWNMORE.—Bawnmore House, the former residence of the Bryans, and now in ruins, dates from about 1700. A little to the north of it, near the end of the garden, there are some remains of a much more ancient residence.

## CHAPELS.

JOHNSTOWN.—The first chapel was built here soon after 1770. It was succeeded by the present chapel, built beside it, in 1831, by the Rev. Thomas Brenan, P.P.

CROSSPATRICK.—The first chapel of Crosspatrick was completed in 1810, as we learn from the following entry by Father Brenan, P.P., in one of the old Parish Registers :—"On the 18th February, 1810, the Mass commences at the New Chapel of Cross McCody or Lough, for the support of which Mr. Dan Byrne promised to collect and pay the sum of twenty guineas yearly." It will be remarked that it was at first called the "chapel of Cross McCody or Lough." It was called "of Lough," because though situated in the townland of Toornamangan, it stood on the border of the better known townland of Lough. Gradually, however, this chapel became known universally as Crosspatrick chapel. The present chapel of Crosspatrick was built by Father Brenan, P.P., in the townland of Lough, about 1832 ; since which time its predecessor has served the purposes of a school-house.

## PARISH PRIESTS.

In the Government list of the priests of Kilkenny in 1610, it is recorded that

"Sir Donnell O'Howley, priest, keepeth at Bawnmore, under Mr. McCodye," and that "John Shea, priest, resident for the most part at William Comerford's at Kilkenny, gentleman, [is] in the parish of Fartie the small in the said county." The Rev. Thady Dullany was probably the P.P. in 1673.

Rev. Michael Phelan, born in 1666, and ordained by Bishop Phelan in 1688, was P.P. Johnstown and Galmoy in 1704, and then resided at Ballyellis. He is mentioned in Bishop Phelan's will, in 1693; in Darby Meagher's will, in 1694;[1] in William Fitzgerald's will, in 1695;[2] and in Father Denis Creary's will, in 1701. He vacated this parish soon after 1704, having been probably translated to Rathdowney.

Rev. Father Keenin was P.P. for a short time, about 1716. His chalice is still in use in Rathdowney; it has the inscription, partially erased: "Revd. I. S. Keenan."

Rev. Edmund Kavanagh became P.P. in 1716 and was translated to Ballyragget about 1729.

Rev. William Jackman was the next P.P. In the will of Philip Bowden, of Glashare, farmer, drawn up March 17th 1732-3, we find the following clause:

"I leave to the Reverend Mr. William Jackman, Curate of the Parish of Eark, 20 shillings sterling."

Father Jackman died before 1745.

Rev. John Kelly was P.P. in 1745. He was translated to St. Patrick's, in succession to the Rev. Patrick Fitzgerald, who died Oct. 3rd, 1749.

Rev. James Purcell was P.P. or C.C. here, on Monday, Jany. 1st, 1749, when he baptized Felix, son of James Byrne of Ballyspellan and Mary Purcell, otherwise Meagher, his wife. He is most probably identical with the Rev. James Purcell, who died P.P. Mooncoin, in 1777. While on the mission in Galmoy he is said to have been caused much trouble by a gentleman who lived in Bayswell House.

Rev. Joseph Clarke was P.P., May 2nd, 1759. He was translated to Lisdowney, Sept. 15th, 1768, and subsequently to St. Patrick's.

Rev. John Cody was ordained at Tullow, Co. Carlow, by Dr. James O'Keeffe, Bishop of Kildare, in 1756. He was C.C. Lisdowney in 1766. He became P.P. Johnstown, 16th Sept., 1768, and Canon of Tascoffin, Sept. 30th, 1787. He died at his residence, Steepleview House, June 13th, 1794, aged 61, and is buried in Erke. His parents resting in Rathbeagh churchyard.

[1] See p. 273, above.
[2] *Ibid.*

Rev. Michael Carroll was born in Parksgrove, Lisdowney, in 1754, and was grandson of "Mr. John Carroll of the house & manor of Cullenwain, King's Co., of the family of the Leap, who depd. this life 2nd Octr., 1758, aged 88 years." [1] He studied in the Ludovisian College, in Rome, and, whilst there, received faculties for Holy Orders, Feb. 6th, 1782. He was C.C. St. Canice's, from 1783 to 1786. He became P.P. of Lisdowney, Aug 26th, 1788, and was translated to Johnstown on the death of Father Cody. He died, Nov. 29th, 1796, and is buried in Fertagh.

Very Rev. Thomas Brenan, son of John Brenan and Mary Maher, was born in the townland of Ballyouskill, in 1759. He was ordained in St. Canice's chapel, Kilkenny, by Dr. Troy, March 6th, 1784. He served as C.C., St. Mary's, from Feb., 1790, to May, 1791, and then of Johnstown, which was destined to be the scene of his labours for the next 48 years. On the death of Father Carroll he was appointed his successor, in 1796. He was remarkable for zeal, prudence and ability, and was highly respected by his contemporaries. For many years he was Canon of Aghoure and V.F. During the long vacancy of the Diocese, after the death of Dr. Marum, he held the responsible position of Vicar Capitular, and was strongly supported for the mitre of Ossory by the Parish Priests. He died Jany. 11th, 1839, having governed the parish, as P.P., for 42 years, and is buried in Johnstown chapel.

Very Rev. Robert Power succeeded. He was born in Graigue, Callan; studied in Kilkenny; and was ordained by Dr. Ryan, Coadjutor-Bishop of Ferns, June 12th, 1813. He was C.C. St. Mary's from 1813 to Sept., 1816, and then of Freshford, till May, 1830, when he became P.P. Seir-Kieran. He was translated to Lisdowney in Nov., 1833. Early in 1839 he was again translated to Johnstown, and was, moreover, appointed V. F. of the Northern Deanery. He became Chancellor of the Diocese in 1840. He died Oct. 22nd, 1850, and is buried in Johnstown chapel.

Very Rev. Patrick Birch was born in Blackcastle, Killaree, parish of Freshford, and had many relatives among the Ossory priests. Having studied classics in Terry Doyle's School, Kilkenny, he began his ecclesiastical course in Birchfield, in Sept., 1818, and was ordained at Pentecost, 1824. He first served on the mission outside of Ossory, probably in the North of Ireland, till Sept., 1827, when he became Professor in Birchfield. After five years he was transferred to the Curacy of Thomastown, in July, 1832, and thence to Inistioge in Jany., 1834. He was changed back again to Thomastown in 1839, and, seven years later, was promoted to the pastoral charge of Durrow, and appointed V.F., on the 25th Aug., 1846. He was translated to Johnstown, May 26th, 1851. He became Canon of

[1] See monument in Barony Church, Lisdowney, *infra*.

Mayne in 1848, and Treasurer of the Chapter in 1854. He died Oct. 31st, 1860, aged 62 years, and is interred in Johnstown chapel.

VERY REV. PHILIP MOORE.—After Father Birch's death Galmoy became a separate and independent parish. Father Moore then became P.P. Johnstown. The new pastor, who was brother of Rev. Joseph Moore, P.P. Castletown, was born in Columbkille, Thomastown; and was baptized Jany. 5th, 1812. He studied in Burrell's Hall, and afterwards in Birchfield, where he began Logic in Sept., 1831. He was ordained Deacon, June 13th, 1835, and Priest, in the September Quarter Tense, 1836. His Curacies were Gowran (1838-39), Rosbercon (1839-56), and Piltown from 1856 to 1861, when he was collated to Johnstown. He became Canon of Tascoffin in 1874.

Together with being a most exemplary priest, unwearying in the discharge of his priestly duties, Canon Moore was a distinguished antiquary. To him, in conjunction with the Rev. James Graves and Mr. John G. A. Prim, we are indebted for the establishment, in 1849, of the "Kilkenny Archæological Society," subsequently known as the "Kilkenny and South-East of Ireland Archæological Society," the "Royal Historical and Archæological Society," and the "Royal Society of Antiquaries." The first paper published in the *Journal* of the Society is from Father Moore's pen; it is entitled "Giants' Graves," and is so interesting as to cause regret that the writer's modesty did not allow him to appear oftener in print. He was also one of the founders of the "Ossory Archæological Society," which, during the eleven years of its existence (1874-85), did much to rescue from oblivion the past history of our Diocese.

Canon Moore died after a brief illness, April 14th, 1888, and is buried in Johnstown chapel.

REV. WILLIAM HEALY became Adm. of Johnstown, June 1st, 1888; and was appointed P.P. of same, Aug. 12th, 1889.

# CHAPTER XIV.

## PARISH OF LISDOWNEY.

IT comprises the civil parishes of Aharney, Sheffin, Balleen and Coolcashin, with parts of those of Coolcraheen, Grangemacomb, Rathbeagh and Glashare. Its area is 18,463 statute acres. In 1901 the population was 1,535, of whom 1,515 were Catholics.

### Aharney.

In Irish it is called *Awchawrna* (Ath Cárna, or Ath a' Cárna), that is, the Ford of the Heap. Tradition thus accounts for the name. Many centuries ago the men of Upper Ossory went on a *creach*, or plundering expedition to central Ossory, and drove thence a great herd of cattle. On their way back to their own territory, they were overtaken by the men whom they had plundered, and a fierce battle ensued at Knuckroo hill, close to Aharney church. Here they were defeated, and lost not only their prey but many of their party as well. During the heat of the conflict, the wounded on both sides, parched with thirst through loss of blood, struggled as best they could to reach the ford in the hollow, where Bouliaduff and the "rath field," in Aharney, meet each other, at the bounds of Tinnaslatty. But having once lain down to drink of the stream, they had not strength to rise again, and thus it happened that several of them were drowned there, and their lifeless bodies lay in a confused heap in the ford. After the battle one of the victorious party, viewing this scene of death, remarked that in future the ford should be called Ath-a'-Chatha (the Ford of the Battle). "No," replied the leader of the band, "but it shall be called Ath-a'-Cárna, (Heaped Ford, or Ford of the Heap)." And Ath-a'-Cárna it has ever since been named.

The " Parish of Aharney " has been so called only since the Reformation. Its ancient name was the " Parish of Aghteyr" or Acheteyr, under which it appears in the lists of parishes in the *Red Book of Ossory*. The church of Aghteyr. as we shall see just now, is Barony Church, which is situated in the townland of Ballyconra and civil parish of Aharney.

Of the Church of Aharney, dedicated to St. Bridget (Feb. 1st), only the west gable, a fragment or two of the south side-wall, and one-half the east gable remain. It was 42½ ft. long, internally, and 16 ft. 9 in. wide, the walls being from 2½ ft. to 3 ft. thick, and built of small rough stones and grouting. One side of a tall lancet window remains standing in the east gable ; the other side is fallen. At present there is no appearance of any division of the church into nave and chancel

Fixed into the west gable, on the inside, is a small mural slab, about 18 in. wide, and 8 or 10 in. high, with the inscription :

" Here lyeth the remains
of the Revd. Wm. Delany
who depd. anno 1726."

Father Delany was P.P. of Lisdowney. Many years after his death this slab was placed over his grave by his relative, Stephen Delany, father of the late Denis Delany (1808-91), of Archerstown, and grandfather of Mr. Stephen Delany, now of Ballyragget, merchant.

Two horizontal monuments lying beside each other, within the ruins, mark the burial place of the " Criffin " Fitzpatricks, ancient lords of Ballykealy castle : they are inscribed :

" Here Lyeth ye body of Mrs. Ellen FitzPatrick, alias Paye, who departed this life ye 25th day of October 1727 & in ye 38th year of her age. O Lord have mercy on her soul."

" God be merciful to the soul of Mr. Terence Fitzpatrick, who departed this life 1788 agd. 66 years."

In the graveyard, a small, rough headstone has :

" I. H. S. WILLIAM DVLLANY 1721."

This is the oldest of the many inscriptions here.

Outside the west gable of the church, and close to the graveyard wall, there is an altar-tomb with the inscription :

" Here Lieth the Body of the Revd. Andrew Bowes, who departed this life the 26th day of January, 1751, aged 36 years. Lord have mercy on his soul. Amen."

Nothing is known of Father Bowe, or Bowes, except what is stated here. Beside his tomb there are four other monuments to his relatives. The Bowes of Newtown, parish of Durrow, were formerly buried here.

"St. Bridget's well" was about 200 yards south-east of the church, in the field—formerly townland—known as Booliaduff. It was a holy well, and the scene of many pilgrimages and patterns, down to the beginning of the 19th century. Though destroyed several years ago, its site is still well known. In Irish this well is called *Thubber-Vzheeda* (Tobar Bhrighde), that is, St. Bridget's Well.

John McTeige Fitzpatrick forfeited Aharney townland in 1653. A Catholic gentleman named Jemmy or Shæmeen Clarke, a relative of Clarke, Duc de Feltre, lived here about 1770. He was a famous hurler. The site of his residence, an old mansion or castle, is pointed out in the "Old Street" of Aharney. Aharney House was built by Mr. Edmund Marum, of Seskin, in 1807, and was afterwards greatly enlarged and improved by his grandson, the late E. P. Mulhallen Marum, Esq., M.P. To the north-west of Aharney House there is a rath called "Rathpatrick." The next field to the rath, on the south, and stretching along the Aharney road, is "Knuckroo," the scene of the battle mentioned above.

Sceacharawsh.—The "Knuckroo" is in the western side of Aharney, and borders on the townland of Ballykealy. Its name appears to signify the reddish hill. The only object of interest in this field is a "monument bush," which the people call *Sceacharawsh*. The tragedy connected with it is forgotten, but the *De Profundis* is said here whenever a funeral passes by, and such has been the custom as far as memory or tradition can go back. Sceacharawsh (Sceach-a'-Rásh) signifies the [monument] Bush of the Race; and the writer cannot help thinking that this curious name found, applied in the connection in which we have it here, has its origin in some tragic event of more than ordinary interest.

We know from a document in the Evidence Chamber, Kilkenny Castle, that Thomas, the son of Pierce *Ruadh*, Earl of Ormond, was slain in 1532, in his flight from a conference, held in Ballykealy by the Butlers and Fitzpatricks.[1] The spot where such a nobleman as the son of the Earl of Ormond fell, must have been, according to ancient custom, marked in some way. But no *leacht*, or monument bush, in this neighbourhood, can be supposed to be at all connected with any event of importance except that bearing the very suggestive name of Bush of the Race or Flight. It is, therefore, by no means improbable that this ancient monument marks the spot where his enemies fell upon Thomas Butler, "being allone, and threw him down from his horse, and most cruelly murdered him."

## Archerstown.

The Irish name of the townland is *Bollaazhshoor* (Baile a' Airfeasaigh), of

[1] See Vol. I., Introd., p. 80.

which the present English name is a translation. There was a church here dedicated to St. Canice. The field in which it stood is called *Kilkinnybeg*, that is, St. Kenny's little Church. Not a vestige of the church remains. A slight elevation, covered with grass of greener hue than that growing elsewhere in the field, marks the ancient graveyard. The plot occupies the south-east angle of an enclosure a couple of acres in extent, surrounded by an earthen rampart which, though now almost entirely destroyed, can be traced all round.

On the point of Archerstown hill there is a small sheet of water called *Lugh Dhrinnia* (Loċ Ꝺṙoiṅe), the lake of the Ꝺṙon or Hump. Ꝺṙon was the name of two other round-shaped hills in Ossory, viz., Kyle Hill, otherwise Cnoċ Ꝺṙoiṅe, in the parish of Galmoy, and Cnoċ Ꝺṙoiṅe, now Knockdrinnia, near Knocktopher.

In 1653 David Rothe forfeited 691 ac., and Florence Fitzpatrick 38 ac., in Archerstown and Tinwear. The Down Survey Map shows a high, square castle in Rothe's part of Archerstown, near the southern end of the townland and close to Seskin (*Butler*). Its site is pointed out in Daniel Fitzpatrick's "Raheens," where there are still traces of ancient mounds and entrenchments.

In Seskin (*Mountgarret*) there is a pit bearing the curious name of *Powl-scaddhawn*, or the Herring hole. Seskin Hill, in the same townland, is called *Knuck-na-thulla*, the Hill of the green rise, from a very green, grassy patch which occupies the summit of the elevation. Seskin castle stood in the "Castle Meadow" in Seskin (*Butler*). It belonged to the Lords Mountgarret, but does not appear to have been at any time inhabited by any member of the Mountgarret family. About the middle of the 18th century it is said to have been occupied by the Clarkes, relatives of Shaemeen Clarke above, and after them by a Mr. Lalor, ancestor of the late Mr. Dan. Lalor of Ballyragget. Having ceased to be inhabited, it was taken down, in the early part of the 19th century, by Mr. Edmund Marum, of Seskin, and even its foundations are now uprooted.

## Barony Church, or the Church of Aghteyr.

Barony Church, in the southern extremity of the townland of Ballyconra, is a very substantial ruin. It stands within an ancient enclosure, three-quarters of an Irish acre in area, round which ran a strong grouted wall 3 ft. 3 in. thick, but now broken down almost to the foundations. The graveyard and church at present occupy only the south-western portion—about one-third—of the enclosed area, and are surrounded by a modern wall; the remainder of the original enclosure is now unprotected.

The *modern* Irish name of this church is *Thomple-na-Baroonthachtha* (Ꞇeampull

na Damúntaċta), that is the Church of the Barony. The *original* Irish name appears in the *Red Book of Ossory* as "Acheteyr," "Aghteyr" and "Aghteire"; and, elsewhere, in documents dating from the 13th century to the 18th, as "Acheteyr," "Aghtierte," "Agheteart," "Aghter," "Attier," "Aghtyde," &c. In a passage in the Neamsencus, *Lebar Breac*, dealing with the Saints formerly venerated here, the name is written Aċaḋ Ċogaṙtaı, that is, the Field of (some person named) Togharta or Tagharta, thus:

"Bṙıgıt ınġın Dall Bṙonaıġ aġur Dıaṙmaıt aġur Aenġur aġur epṙ. Eoġan: do ṙoċaıṙtaıb doıb. Item ṙıl ı Aċaḋ Ċogaṙtaı hı cṙıoċ . h. nDuaċ Muıġı hAıṙġeḋoṙṙ."

"Bridget, daughter of the Dall Bronach, and Diarmaid, and Aengus, and Bishop Eoghan: of the Fotharta they are. Also it is they who are in Achadh Toghartai, on the borders of Ui-Duach, in Magh-Airgid-Rois."

In 1247 John d'Evreux held lands in Acheteyr of the value of two knights' fees. By Inquisition of 1621, Richard, Lord Viscount Mountgarret, was found seised, *inter multa alia*, of "Aghtrie otherwise Aghtierte, the Barrontaght of Aghtierte, Bealaconra," and other lands around Barony Church. *Ochthree* is the traditional name of the rich pasture-field in the centre of which Barony Church is situated.

Very soon after the Anglo-Norman Invasion the parish of Aghteyr was appropriated to the Priory of Inistioge, and continued in the possession of the religious brethren of that House till the Reformation. On the 27th April, 1540, James Baren and David Dobyn, conventual persons of the late priory of St. Columbe of Enestioke, had a grant of pensions of 40s. each, issuing out of the rectories of Dunkitt, Agheteart and St. Michael's, in the County of Kilkenny.[1] In 1541, Agheteart and seventeen other rectories, hitherto belonging to Inistioge Priory, were leased for twenty-one years to Richard Butler, of Ferns, Esqr.[2] In 1576 and again in 1577, James and Edward Cuffe had leases of the rectory of Aghertie or Aghtertie, in Ossory, parcel of the possessions of the late Priory of Inistioge;[3] and in 1584 the same rectory, was leased to Henry Davelles, gent.[4]

In post-Reformation times the church of Aharney was made the parish church of the parish of Aghteyr; and, as a consequence, the parish itself came to be known, and that exclusively, as the parish of Aharney. In the Regal Visitation of 1615 it was found that the Rectory of Acghtier was worth £5, and that the parish church and chancel [that is, the church and chancel of Aharney] were in course of repair; it was also found that the "Church of Borome" [a transcriber's

[1] *Fiants* of Henry VIII.
[2] *Ibid.*
[3] *Fiants* of Eliz.
[4] *Ibid.*

error for Boronie, that is, Barony,] was "parcel of the monastery of Inistioge, and that, as there was no minister there, the fruits thereof were sequestered."

Barony Church consists of nave and chancel. The former is 61 ft. long, externally, and 29 ft. wide; the latter 26 ft. long and 21 ft. 10 in. wide. All the walls are 3 ft. thick. The west gable of the nave is surmounted by a belfry with round-headed cut-stone opening for a single bell. In the north wall, 21½ ft. from the west gable, there was a doorway framed with grit-stone, now almost entirely destroyed; another doorway, about the middle of the south wall, is at present a mere breach. There is a window, unmistakably Celtic in pattern, in the north side-wall, 12 ft. from the east gable; externally it is flat-headed, 3 ft. 2 in. high, and 7 or 8 in. wide, the chamfered frame being of grit-stone now much worn away; on the inside it is also framed with grit-stone, and splays to a width of 5 ft. 6 in. and to a height of 6 ft. 5 in., the semi-circular arch at the top being exactly similar to the semi-circular arches of the Celtic east windows of the churches of Loughill and Clonmore. Opposite this, in the south side-wall, there was another window now destroyed. Corbels projecting from the walls, at the west end, show that a gallery had been there.

The cut-stone chancel arch, still perfect, is semi-circular; it is 8 ft. 9 in. wide and only 8 ft. 7 in. high to the apex. The chancel was roofed and fitted up, several years ago, to serve as a mortuary chapel of the Mountgarret family. All its distinctive features were then destroyed except a very handsome piscina of gothic design, with ornamental bowl. The chancel is, most probably, somewhat later than the nave; but however that may be, it appears sufficiently certain that the latter cannot be assigned to a later date than the middle of the 12th century. On the whole, Barony Church bears a striking resemblance to the Church of Donnoughmore, Ballyragget.

Immediately outside the churchyard there are traces of intersecting roadways; and tradition says that in ancient times a public highway ran from Durrow, by the Ballagh, through Archerstown, by Seskin Castle, Barony Church, the rath of Grange, Grange Church, and thence to Rathbeagh.

That Barony Church was a favourite place of interment is clear from the large number of monuments to be seen there. Within the chancel are the following:

(1) An altar-tomb in the north-east angle, with a raised archiepiscopal cross and graduated base, in the centre of the covering slab; and the following inscription, in raised Roman capitals, continued in three parallel lines down the right side of the cross:

"HIC IACET THEBALDVS BUTLERVS ET VXOR EIVS LETICIE GERALDINA NEPTIS ILLVSTRISSIMI KILDARIE COMITIS QVE OBIIT VNDESIMO DIE MENCS MARCII ANNO DOMINI 1643."

Over this tomb, in the wall, is a plain mural slab with following inscription in raised Old English characters :

"Nobillissimus theobaldus butlerus armiger filius illustrissimi viccomitis de montgarett me fieri fecit sexto die mensis mai anno D. 1635."

This Theobald Butler, best known as Theobald Butler of Tennehinch, was 6th son of Edmund, 2nd Viscount Mountgarret. By his first wife, Lettice Fitzgerald, niece, or grand-daughter, (*neptis*) of the Earl of Kildare, he had four sons, Gilbert, Edmund, Edward and James ; by his second wife, the daughter of —— MacCody, he had a daughter, Elinor.

(2) A floor slab in the north-west corner, with a coat of arms, viz., *ermine*, *five annulets on a cross saltire* ; crest, *a helmet* ; underneath is the inscription :

"HERE LAYETH THE BODY OF MR. ALEXIVS FITZGERALD WHO DYED THE 16TH OF MAY, 1694. REQVIESCAT IN PACE. AMEN. MRS. DOROTHEY FITZGERALD ALIS. LODGE."

Mr. William Fitzgerald of Lisdowney, father of Alexius, made his will August 31st, 1695.[1] His children, then surviving, were Margaret, (whom he left in charge of Mr. William Clarke) ; Garret ; Edward ; Thomas and Nicholas. His son, Alexius above, who is described as of "Lisdownenie," at his death, in 1694, left the following issue : William, John, Garret, Mary, Anastatia, Bridget, Amy and Anne.

(3) A floor slab inscribed : "Here lyeth ye body of Mrs. Ann Fitzpatrick alias Clarke who departed this life ye 26th of December, 1740 in ye 41 year of hor age. God be mercifull to hor soul."

Also five horizontal slabs inscribed :

(4) "Reverendi et nobilissimi Ricardi Butleri et sororis ejus Elinoræ Butler Edmundi et Carlottæ Vicecometum de Mount Garret filiorum, sub hoc saxo conduntur Reliquiæ. Obiit Elinora A.D. MDCCLXII, æt. XIV. Obiit Ricardus A.D. MDCCXCV."

(5) "Hic jacet illustrissimus et nobilissimus Edmundus Butlerus Vicecomes de Mount Garret et Baro de Kells, qui in Galliam profectus apud Parisios ex hac vita decessit A.D. MDCCLXXIX, Et hic sepultus est eodem anno juxta reliquias uxoris ejus Carlottæ Vicecomitissae de Mount Garet quae obiit A.D. MDCCLXXVIII. Hujus Vicecomitis nepotes hoc monumentum fieri fecerunt A.D. MDCCCXXXVII."

(6) "Hic jacet nobilissimus Somersetus Ricardus Butlerus, Edmundi et Harriettæ Vicecomitum de Mount Garret Filiius qui obiit A.D. MDCCCXXVI, Ætatis LV."

[1] See p. 273, *supra*.

(7) "Here lie the mortal remains of Harriet, daughter of Honble. Pierce & Anne Butler. She departed this transitory life September 14th, 1836, deeply regretted, &c."

(8) "Here lies the body of Edmund Butler, Earl of Kilkenny and Viscount Mount Garrett. Born January 6th, 1771. Died July 16th, 1846."

(9) A long slab with carvings in relief of the instruments of Our Lord's Passion. Originally it appears to have served as the front supporting-flag of Theobald Butler's tomb (No. 1) which now rests on a modern base.

(10) In the nave a headstone has :—

"Here lieth the body of Richard Marum, he depd. this life Novr. 1803 aged 87 years. Requiescat in Pace."

(11) Another has :—

"Edmond Marum of Seskin, died 9th January, 1634, aged 84 years. R.I.P."

(12) Standing between the two preceding is a large monument erected "to the memory of Richard Marum, Esqr., of Aharney" [son of Edmond, of Seskin, and father of Mr. E. P. Mulhallen Marum, M.P.], "by his deeply afflicted widow, Elizabeth Marum, otherwise Mulhallen," &c.

Other monuments in the nave commemorate the Uptons of Ballyragget, Brophys, Burkes, &c.

In the graveyard are many tombs of interest to the Shees of Grangemacomb and Gragara, the Lalors of Ballyragget, the Brophys of Parksgrove, the Carrolls of Parksgrove and Seskin-Boyce, the Mahers of Lower Conahy, &c., &c. On one of the Carroll tombs is :

"Here lieth the remains of Mr. John Carroll of the house & manor of Cullenwain, King's Co., of the family of the Leap, who depd. this life 2nd of October 1758 aged 88 years. Also Mr. Laurence Carroll of Parksgrove son to the above John Carroll, he depd. May 3rd 1782 aged 67 years. Also Miss Bridget Carroll, daughter of Laurence Carroll, she depd. Oct. 16th 1769 aged 21 years. Also Mrs. Catherine Carroll alias Brophy, wife to Laurence Carroll, who depd. Oct. 3rd 1805 aged 85 years, Also Matthias Carroll second son to Laurence Carroll of Parksgrove who died April 29th 1825 aged 72 years. May they rest in peace. Amen."

A broken headstone of about 1740 has :

"I.H.S. [Here] lyeth [the body] of Mrs. Eliz[abeth Com]erford a[lias] Clarke who [depd.] 10th Febrvary" (year lost).

The people have a tradition that Barony Church was re-roofed and was used again as the Catholic chapel of the district, during the Williamite and Jacobite war ; and they say that the oak couples of the roof remained in position till late in the 18th century.

## Anker's Island.

Anker's Island, or the Island of the Anchorite, is a narrow strip of land, in the north-east of Ballyconra, about 250 yards long and, where widest, about 60 yards across. It is bounded along the east by the Nore, and on the other three sides by a wide artificial channel, in some parts very deep, through which, except at very low water, a branch of the river winds its course. The land adjoining is low-lying, and, when it is covered with water, as it always is whenever the Nore overflows its banks, the surroundings present an appearance of utter desolation. The upper part of the islands is of little value being low and boggy ; the southern half is very grassy and fertile, and, being somewhat elevated, only disappears beneath the waters of the river in times of very great floods. Here some Saint of old, whose name is only recorded in the Book of Life, retired from the snares of the world to devote himself exclusively to the service of God and the sanctification of his own soul ; and from him the island received its name. Tradition hands down the following particulars respecting him :

He lived alone on the island in the practice of prayer and mortification, and had attained to such a degree of sanctity that, by God's permission, a bird brought him daily in its beak, as much bread as he required to keep body and soul together. One winter's night, however, whilst making the circuit of his narrow domain previous to retiring to rest, he felt stung with the bitter cold, and allowing his thoughts to wander on the hardships and loneliness of his situation, he yielded to a momentary feeling of discontentment with the state of life to which God had called him. Next day the bird failed to bring the usual supply of food ; and the Anker, justly attributing this to the mental fault of which he had been guilty the preceding night, humbled himself before God, in prayer, and besought Him for light, that he might know by what means he might most effectually recover the full degree of sanctity that formerly had been his. In answer to his prayer he was told to take his staff and, leaning thereon, to stand in the bed of the Nore, till such time as the dried piece of wood should have bloomed again into leaves and branches, and that then and then only was he to understand that his offence had been adequately atoned for.

Promptly and cheerfully, in obedience to the Divine admonition, the Anker took his stand in the river leaning on his staff. He had not been long there when a robber from the Urlingford side came on the scene with some cattle he had stolen from about Castlecomer, intending to drive them over the ford which crosses the Nore at the northern end of the island. Seeing the Anker standing in the water the robber was surprised, and asked him for what purpose he was there. The

Anker replied, giving him the particulars of his fault and of the pardon that had been promised on the fulfilment of his penance. Hearing his story, the robber was filled with a great fear, and grace working, at the same time, powerfully in his soul, he cried out: "If God punishes you so severely here for one offence, and that of so trivial a nature, what punishments must he not have reserved, in the next life for me who have offended him so often and so grievously. Tell me, O holy man, what I must do to escape his vengeance." The Anker replied: "Come down into the river, with your staff, and stand beside me, and if you have true sorrow and perform sufficient penance, for your misdeeds, God will certainly pardon you, even as he has promised to pardon me."

The robber did as he was directed and, descending into the water, stood beside the Anker, leaning, like him, upon his staff. Both men remained thus till their staffs bloomed again, as they did, into leaves and branches, and then they knew that they were restored to God's favour. Such was the intensity of the robber's contrition that, it is said, his staff was the first to put on bloom.

The odour of the Anker's sanctity was diffused throughout all the surrounding country, so much so that the little island hallowed by his presence in life, and by the possession of his body after death, became a favourite burial ground, and innumerable interments took place therein. Unfortunately for many years past the Nore has been sapping the bank here, and making fierce inroads on the graveyard, a considerable part of which it has already swept away. The visitor to the island cannot suppress a feeling of sadness, as he sees the bones of the anointed dead protruding from the river's bank, waiting till the next winter's flood bears them away from the holy ground wherein they had so long rested. No one has been buried here probably for many centuries. There are no monuments.

Within the graveyard, at a distance of 26 yards from the Nore, are the remains of a little church. It stood east and west, its length being about 30 ft. and the breadth 15½ ft. The walls are only 2 ft. thick and, at present, but 2 ft. 4 in. high. Even as the river has made unmerciful inroads on the graveyard, so also the unsparing hand of man has left its mark on the ancient church. A century ago, or a little more, a vandal, named Edward McCulloch, removed most of the north, south, and east walls, and all the west wall; and made use of the materials in the building of Ballyconra mill. When the mill was burned down, in 1885, not a few connected its evil fortune in some way with the sacrilegious demolition of the Anker's church; and perhaps they were right.

On the Ordnance Map, Anker's Island is incorrectly entered as "Archer's Island." It is sometimes correctly written "Anchorite's Island"; but it is always, and quite as correctly, called in English, Anker's Island. In Irish the

people call it *Illaun an ŏnkĭzhĭ* (Oileán an Ancoire), that is, Island of the Anker or Anchorite.

Tighe, in his *Statistical Survey of the County Kilkenny*, writes that "the manor of Durrow was surrendered to the See [of Ossory] by the chief of the Fitzpatricks; tradition says he was compelled to do so in expiation for having committed violence on a nun whom he found bathing in the river and who resided in a small convent dependent on the Abbey of Durrow, in a little island in the Nore, called Anchorite Island, near Ballynasleigh, and in which some ruins remain." [1] The tradition here recorded, if it ever was current, is entirely devoid of foundation. None of the old people now living ever heard their fathers or their grandfathers speak of any community of women living on Anker's Island, neither did they hear them speak of anyone having ever taken up his abode on the Island but the Anker whose story is recorded above. Moreover, the Irish name of the Island, Oileán an Ancoire, shows clearly that its occupant was a man; if the name were derived from a woman, or a Convent of women, it should be Oileán na h-Ancoire or Oileán na n-Ancoire.

## Ballyconra.

In the division of his property, made between his two sons, by Pierce *Ruadh*, Earl of Ormond, the townland of Ballyconra, with many other townlands in Lisdowney, Ballyragget and elsewhere, fell to his second son, Sir Richard Butler, afterwards, in 1550, raised to the Peerage as first Lord Viscount Mountgarret. According to the Down Surveyors there was "a castle a little in repayre," in Ballyconra, in the year 1655. There is no trace of this castle now, but the Down Survey Map of Aharney parish shows it to have stood beside the Nore, and, appparently, on the site now occupied by Ballyconra Mill.

The old Ballyconra House, which stood on the site of the present mansion, was occupied by a Catholic gentleman named John Clarke, in the beginning of the 18th century. Mr. Clarke died at Ballyconra, at an advanced age, in 1721, leaving three sons, Thomas, William and Gabriel. Thomas lived in the "Old Street" of Aharney, or in the castle of Seskin (*Butler*), or in both; married Elizabeth, daughter of Walter Murray, of Rathvilly, Co. Carlow, (son of Patrick Murray, first Lord Ellibank), and of Jane Butler, his wife, (sister of Edward, second Viscount Galmoy, granddaughter of Viscount Netterville, and great-granddaughter of Edmund, second Viscount Mountgarret), and by her was father of

James Clarke, of Aharney, who married Mary, daughter of Mr. George Huish,

[1] P. 476, *n*.

of Cortnaboolia, near Callan, and died in the prime of life, leaving three children, Thomas, Elizabeth and Anstace. After his death, his widow married, secondly, in 1732, Mr. William Shee of Sheepstown, by whom she had, with other issue, a son, Henry, father of the first Baron de Shee, of France.

Thomas Clarke, of Aharney, only son of James Clarke and Mary Huish, joined the Irish Brigade in the service of France. A brilliant future opened before him, but he died comparatively young, soon after attaining the rank of Colonel. By his wife, Louisa Shee, sister of Col. Henry Shee, of the Irish Brigade, and daughter of William Shee, of Camus, Co. Limerick, (son of Martin Shee of Camus, son of William Shee of Kilkenny), and of Maria Theresa, daughter of Peter Preponier, surgeon, of Landrecies, in France, he was father of the famous

Henry James William Clarke (1765-1818), Duc de Feltre, Marshal of France, Minister of War to Napoleon the First, Governor of Berlin, &c.

Very soon after John Clarke's death in 1721, his family ceased their connection with the old Ballyconra House. The House was then taken down, and the present Ballyconra House was erected in its place, by Edmund, Lord Viscount Mountgarret, to serve as the mansion house of his family.

There are three inscribed stones fixed into the walls of Ballyconra House. The lintel over the front entrance door has the following in incised Roman capitals:

"THIS FROVNTISPIECE WAS SET VP ATT BALLIEN BY
*R.L.V.* MTGARET, A.D. 1647 & REMOVED HETHER BY HIS GREAT
GRANDSON *E.L.V.* MTGARET, A.D. 1724."

Over the same door is a slab showing the Mountgarret coat of arms, with the motto "DEPRESSVS EXTOLLOR," and, underneath all, the inscription:

"EDMUNDVS & ELIZABETHA VICE
COMITES DE MOVNTGARETT HAS
ÆDES POSVERE, A.D. 1735."

Over the back entrance door is a small rectangular slab bearing a shield divided *per pale*, with the dexter side divided *quarterly*, and the sinister charged with the arms of the Fitzpatricks of Upper Ossory, viz., *a saltire, on a chief three fleurs-de-lis*; across the top of the slab is the following in relief:

"E.M. 15 88 G.F.M."

that is, E[dmund, Lord] M[ountgarret], 1588, G[rania] F[itzpatrick, Lady] M[ountgarret]. Where this tablet was first set up is unknown.

Having been occupied by the Lords Mountgarret, for about three quarters of a century, and after them by other members of the family, Ballyconra House

came into the possession of Counsellor Cahill, father of the present occupant, about the year 1840.

Among the local Irish speakers might be observed a strange diversity in the pronunciation of the Irish form of Ballyconra. Some called it *Bollia-coonraw* and *Bollia-counraw* ; others, *Bollia-chounrawin* ; and others again, *Becoll-ō-coonraw* and *Becoll-ō-counraw*. As to *Bollia*, it represents the Irish Baile, a town or townland ; *Beeöll-o* is the local rendering of Beul atha, a ford ; *Coonraw*, *Counraw* and *Counrawin*, represent the personal names Conrad and Conradán. Ballyconra, then, signifies the town, or ford, of some man named Connradh or Connradhan, and, in Irish, should be written Baile Conrad, Béul-atha-Conrad, or Baile Conradáin. In an Inquisition of the year 1621, the name appears as Bealaconra, which shows that at that date it was understood to be derived from the *beul-atha* and not from the *baile*.

Parksgrove.—Locally called, in Irish, *Garrawnapawrka* (Garán na páirce), *i.e.* Park Grove. In the *Aphorismical Discovery*,[1] it appears as Aghanaparky, *i.e.* the Field (or Ford ?) of the Park.

## Killeen.

In the townland of Seskin (*Boyce*), beside the road from Ballyragget to Lisdowney, there is a rich pasture field called "the Killeen" (Cillín, *i.e.* the little church), which takes its name from a very ancient church that formerly stood there. The church-site is a small circular area, resembling a rath, 45 paces across, and surrounded by a rampart about 2 ft. high all round. This enclosure, known as "the churchyard," was used for the interment of adults till 1770 or thereabouts. At present there are no head-stones nor appearances of graves. The church, which stood within the enclosed area, to the south, has been destroyed, but some loose stones mark its site ; it appears to have been a quadrangle, about 28 ft. long, externally, and 19½ ft. wide. An aged ash, 15 ft. in circumference at the base, marks the position of the west gable, and keeps guard over this well-nigh forgotten city of the dead. The only tradition current about the Killeen is, that the church that stood here was parochial, and that it was given up many centuries ago, and a new church, then erected in Aharney, was made the parish church in its stead.

The next field to the south of the Killeen, is called *Kyledurragha* (Coill dorcha), that is, the Dark *Wood*.

Tradition points to the "Knickeen," a field beside the "castle meadow," in Seskin (*Butler*), as the site on which Owen Ruadh O'Neill pitched his camp, on his

[1] Vol. I., p. 128.

march against the Confederate Council at Kilkenny, during the latter half of the year 1646. The *Aphorismical Discovery* states that his camp was at "Aghanaparky." Both accounts are, no doubt, correct, as Seskin (*Butler*) and Parksgrove are adjoining, or almost adjoining townlands, and O'Neill and his brave Ulstermen may have camped partly in one and partly in the other.

## Lisdowney.

In the townland of Lisdowney, and close to Lisdowney village, there is a plot of low-lying boggy land, 8 or 9 acres in extent, which was formerly known as *Dhooneeach* (accent on *ee*). At present it is broken up into two fields, the larger of which still retains the old name. There is a fine spring called, the "Dhooneeach Well," in the smaller field, which, therefore, became known as "the well field." Occupying the centre of the latter field, and coming very close to the well, is a large, dismantled fort, circular in shape, and rising to a height of 4 or 5 ft. over the surrounding land; the trench or fosse that enclosed it can still be traced nearly all the way round. Some hundred years ago or so a pigeon house stood on the fort, and its erection, no doubt, had much to do with the dismantling to which the fort has been subjected. This fort is the original *Dhooneeach*.

In Irish Lisdowney is invariably called *Lis-dhoo-nee*, that is, the Lis or Fort of Dhooneeach. Dhooneeach might be explained in various ways, but its correct meaning can be ascertained with sufficient accuracy. In the deed of 1391, by which Hugh le Despencer transferred his Kilkenny possessions to the Ormond family, Lisdowney appears as "Lysdonfy." This shows that Dhooneeach was originally Dhoonfeeach, a name which clearly signifies the Dun, or fortress, of some man called Fiach. Lisdowney, then, which, like Lisdoonvarna, is a tautological designation, signifies the Lis or Rath of Fiach's Fortress.

Besides this ruined fort of Dhooneeach, there is nothing of remote antiquity in the townland of Lisdowney, save an insignificant rath or two.

Lisdowney House stood directly over Dhooneeach, at the northern extremity of the "School Field." The Down Surveyors, in 1655, describe it as "a stone house," and their map of Aharney Parish shows it to have consisted of a square keep with a house attached thereto on its east side. It belonged to the Lords Mountgarret, and appears to have been occupied, for the most part, by the junior branches of the Mountgarret family. A Miss Cheevers lived here for many years previous to her death, which occurred about 1809. A set of vestments formerly in Lisdowney chapel was said to have been presented by her.

Soon after her death Lisdowney House was accidentally destroyed by fire. The

walls have been since taken down almost to the ground ; the out-offices have been removed ; the garden fences levelled ; and but little now remains to indicate that a human habitation ever stood here. The existing foundations of the House show that it measured, internally, 51 ft. by 21 ft., that the walls were 3 ft. thick, and that they were built of stone and grouting of extreme hardness.

Mr. James Dunne, father of Most Rev. John Dunne, Bishop of Ossory, (1787-89), dated his last will from Lisdowney, March 27th, 1755. He died on the 6th July, 1758, aged 62, and is buried in Donnoughmore, Ballyragget. He was succeeded, in Lisdowney, by his son Bryan Dunne (subsequently of Ballyragget), whose marriage receives the following notice, characteristic of the period, in *Finn's Leinster Journal* of July, 1767 :

"Mr. Bryan Dunn, an eminent farmer of Lisdowney, in the County Kilkenny, was married to Miss Purcell, daughter of Mr. Pierce Purcell of Ballyconra."

The highest point of Lisdowney Hill attains an elevation of 1000 feet over the sea level, and is called *Beeng-an-aeha, i.e.* Binn an Feidhe, the Raven's Hill.

Tinnaslatty.—In Irish it is called *Thinnaslottha* (Teach na Slatta), *i.e*, House of the Twigs. Edmund Dunphy's house, in this townland, stands on a plot eleven acres in extent, known in English as Duncuff, and in Irish as *Dhooncuffa* (Dún Cobthaigh), that is, Cobhthach's Fort. The Dun, from which the name is derived, was levelled long before anyone now living can remember. There was a castle in the "Castle field" of Duncuff, but only small pieces of its walls remained in or about the year 1830, when the last traces of the building were removed. As the townland of Tinnislatty belonged to the Viscounts Mountgarret, the castle of Duncuff must have belonged to them likewise.

Knockmannan.—The only thing remarkable about this townland is its name. Irish speakers call it *Knuckmonnan* (Cnoc Manainn), that is, Manann Hill. The meaning of Manann appears to be unknown, but it gives name to the Isle of Man (in Irish, Manann) ; to the townland of Mannin, in the parish of Castletown, in this Diocese ; to Manin Bay, in the west of the Co. Galway ; and to the Castle of Mannin (Caiseán Manainn), near Ballyhaunis, in the Co. Mayo.

## Grangemacomb.

The civil parish of Grangemacomb is a union of three ancient parishes, viz., Ardaloo, Kilcolman and Grangemacomb. Of these Ardaloo belonged to the Priory of Kells ; Kilcolman, or Conahy, to the Abbey of St. Thomas, Dublin ; and Grangemacomb, consisting of the townlands of Grange, Lisduff and Oldtown, to the Abbey of Jerpoint.

The parish church of Grangemacomb stood, in ruins, over the Nore till

about 1847, when most of it was removed to make way for a new vault for the Stannard-Lanigan family. All that now remains of it is the west gable, which possesses no feature of interest, and which, as far as can be judged from the appearance of the masonry, dates no farther back than the 15th century. The patron of the church is unknown. There is no holy well. In the graveyard there are about half a dozen inscribed monuments, but none of them ancient.

On the roadside, one field north of the churchyard, there is a very fine rath. It consists of a circular enclosure defended by a fosse 36 ft. wide at top and 17 ft. deep, and by an external rampart of earth 9 ft. high and 159 ft. in diameter. It slopes gently towards the Nore, from which it is only 150 yards distant.

The name of this rath, which was originally that of the *townland* of Grangemacomb, gets frequent mention in documents relating to Jerpoint Abbey, being always found in connection with the name that ultimately supplanted it altogether, thus :—"Grangemokgene and *Rathfelen*," "Grange of Mokhownne otherwise *Rathlyn*," "Grange of Mokehowne otherwise *Rathlin*." "Grangemocombe otherwise *Rathcline*," "Grange of Mockhowne otherwise *Rathlin*," "*Rachelt* and Grange," and "Grange of *Raichellela*." Down to the middle of the 14th century it also gave name to Grangemacomb *church*, which, in a Taxation of Ossory of about 1306, appears as "*Rathclo* de Grangia," in another of about 1320 as "Ecclesia de *Rathill*, *i.e.* Grangia," and in another of about 1350 as "*Rathelc* de Grangia." The name has long faded from the recollection of the people, and hence, in the variety of forms under which it has been transmitted in written records, it is impossible now to determine its correct spelling and meaning.

The Irish pronunciation of Grangemacomb is *Graunshach-Macool*.

## Rathbeagh.

Some of the local Irish speakers call it *Rawbĕhach*, *i.e.*, Rath Beitheach or Rath of the Birch *Trees;* others call it *Rawbăhach*, *i.e.* Rath Beathach, which signifies the same thing ; others again pronounce it *Rathĕha*, that is, Rath Beithigh, the Rath of the Birch *Tree*. The *Four Masters* are in agreement with these last, for they write the name Rath Beothaigh, that is, according to modern orthography, Rath Beathaigh, the Rath of the Birch *Tree*.

The Rath of Rathbeagh is situated on the brink of the Nore, at a considerable height over the river's bed. It was erected, according to our Annalists, by Heremon, son of Milesius, and was, moreover, selected by him to be his resting place when his life's career was ended.[1] The enclosed area is flat at the top and oval in shape, its greatest length from north to south being about 45 yards, and greatest width

[1] See Vol. I., Introduction, p. 9.

from east to west about 30 yards. It is surrounded, except on the side next the river, by a fosse about 12 ft. wide ; outside the fosse there is an earthen rampart about 10 ft. high, the top being on a level with the top surface of the central area which it encloses.

The Catholic Parish Church of Rathbeagh, dedicated to St. Catherine, Virgin and Martyr, (Nov. 25th), was thrown down about 1700, and a Protestant church erected, at the same time, on its foundations. The latter church has been deserted and roofless for at least a century and a-half ; and it is a tradition of the people that, though it was built for Protestant service, yet no service was ever held within it.

The ancient presbytery formerly attached to the west end of the Catholic church, still remains attached to its Protestant successor ; but it is much broken. The side-walls of the under storey are 4ft. 9 in. thick. The second storey, which was about 21 ft. by 13 ft., rested on two parallel arches of stone ; it was reached by a narrow spiral stairway also of stone. Part of the walls of this storey remains to a height of few a feet. If there was a third storey, as there may have been, there is no trace of it now. The only entrance to the presbytery was by a gothic doorway in the wall separating it from the church, so that to enter the presbytery it was necessary first of all to enter the church.

The people say there was a monastery here, and, no doubt, they are right ; but the period during which it flourished must have *preceded* the Anglo-Norman Invasion. They also say that the bell of the old Catholic church of Rathbeagh was found in a sand-pit at the north side of the graveyard, and that it was presented by the local magnate, Caulfield Best, of Clone, to the Protestant church of Killeshin, Queen's Co., where it is still in use.

Within the church there is a large fragment of the table of an altar-tomb, with a raised cross down the centre, an I.H.S. near the top, carvings of the sun and moon, and slight remains of two shields, one exhibiting two boars' heads. The inscription, which is raised Old English, runs round the edge, and is continued in four parallel lines across the centre ; all that remains of it now is the following :

"Hic. iacet. Thebald . .
Purcell. de Cloine . . . obi . . .
. . . . . .
. . . no. Domine [*year uncut*]
Et. uxor. eius. Kathari . .
Purcell. qui. obiit. et.
qui. hoc. opus. fieri.
fecerun[t]. [ ] ano. dni." . . .

The sculptor misplaced some of the words in the last few lines. The latter part of the inscription should have read as follows : " Et uxor eius Katharina Purcell quæ obiit ano. dni. [ ], et qui hoc opus fieri fecerunt." Under the inscription, and over the two shields, is " Anno dni. 1613, " which denotes the year in which the monument was erected. Theobald Purcell of Cloine, now Clone, died Feb. 3rd, 1631-2 ; his wife Katherine survived him. [1]

Other inscriptions within the church are :

" Here lieth the body of Theobald Purcell of Clone Esq., of Mr. Jas. Purcell of Knockroe his son & Ellin wife of James who died the 10th of Augt. 1766 agd. 95, also Ms. Mary Purcell daughter of Jas. & Ellen who died the 25th Sept. 1766. R.I.P.

" Here lieth the body of Theobald Purcell of Lisdowney, son to James Purcell of Knockroe, grandson to Theobald Purcell of Clone & John Purcell of Lismain, Esqr., he died the 9th of Decr., 1767. Also Margaret his wife died February the 27th 1772.

" The body of Thomas Green of Foulksrath is Deposited here, he was the son of Mr. George Green & Anastice Purcell who was daughter of John Purcell of Lismaigne, Esqr. He dyed the 30th day of March, 1761, in the 67th year of his age. The Lord have mercy on his soul. Here also is interred the body of his spouse, Mrs. Bridget Green, daughter to Sir Robert Harpole of Shrewel, Bart., she departed this life the 19th of July, 1761, in the 87th year of her age.

" Underneath this tomb are deposited the remains of the Rev. James Purcell who, at an early age, became the patient victim of a fatal but lingering disease, which terminated a well spent life on the 8th of May in the [3]0 year of his age, and of his redemption 1795. May he rest in peace.

" Here lieth the body of the Honourable Collonel Toby Caulfield, second son of the Right Honourable William, late Lord Viscount Charlemont, who departed this life on ye 25th day of June in the year of our Lord 1718, at his mansion house of Clone, about ye 55th year of his age. He purchased the manner of Clone, rebuilded this church mostly at his own expence and was the first of his family buried therein when it was finished."

In the churchyard there is a piece of a floor-slab with the following inscription in raised Roman capitals : . . . . . PATRICII PVRCELL DE LISMEANE . . . . . , and the initials " K.P.," and " T.P." Patrick Purcell of Lismain was pardoned in 1571.[2] He had a son Peter or Pierce ; he must have also had a son Theobald, or Thomas, to whom this monument was erected.

The following inscriptions, *inter multas*, also occur in the graveyard :

" Here lie interred the bodies of the Reverend Messrs. William and Patrick Phelan, Brothers. The said Patrick departed this life the 4th day of June, 1782, aged 27 yrs., and William the 20th day of September following in the 29th year of his age, being Worthy, Pious and Exemplary Priests. May they rest in peace. Amen.

" Beneath this tomb are deposited the remains of the Revd. Richard Butler, Parish Priest of Lisdowney for 11 years, who departed this life on the 23rd day of October, 1828, in the 60th year of his age. Requiescat in pace.

" Sub hoc marmore recumbit quod Revdi. Gulielmi Gorman, hujus Parochiae Pastoris, mortale [fuit]. Nomen antiquum multis praeclaris virtutibus superstinxit. Indole bona, ingenium fecundum coluit. Pietate, prudentia, scientia, charitate pollens Ordini Sacerdotali aeque illuxit. Peracto cursu, dignus gaudiis perfrui aeternis, mortis antemeridianae pretium libenter persolvit. Obiit die Martii 1mo. Anni 1833, aetatis 48.

[1] *Inquis. Lageniae.*

[2] See p. 199, above.

"Erected by Mary Mansfield in memory of her husband Patrick Mansfield who depd. this life June 22nd, 1815, aged 95 years, also his mother who died Sept. 10th, 1792, aged 102 years. Also the remains of [the above] Mrs. Mary Mansfield alias Healy who departed this life July 30th, 1833, aged 97 years. This inscription erected by Michael Mansfield of Ballylarken. R.I.P."

This last inscription commemorates the relatives of the Very Rev. Mark Mansfield, P.P. Danesfort, and Very Rev. Dr. Richard Mansfield, P.P. Windgap and Dunnamaggan, the former of whom died a nonagenarian, the latter, according to the inscription on his monument, at the age of 87.

St. Catherine's holy well, *Tubber Naev Kathaleen,* was a little to the south of the church, a few yards from the Nore, but it has been destroyed. O'Curry writes :—

"There was a well between the church [*i.e.*, Rathbeagh church] and the Nore, called St. Catherine's Well, at which a patron was held till within the last 10 years, on the 24th day of June ; and the 6th of December [*i.e.*, Nov. 25th, old style] was kept a holy day in the parish in honour of St. Catherine.

"About half a mile north-west of the church of Rathbeagh, on the south side of the road, is a heap of stones, with seven old white thorn trees growing round it ; this the people call Leacᵗ Dubluing, *i.e.* Dubhluing's heap or monument, but they know nothing of its origin." [1]

## The Purcells of Clone.

They were located at Clone from an early date, and held this townland, together with Rathbeagh and Acregare, as tenants of the Ormond family. On the 23rd Jan., 1549-50, James fitzPhilip Purcell, of the Clone, Co. Kilkenny, gent., and his sons, William roo, of Mockylly, Patrick, Thomas, Robenet, Philip and Theobald, received pardons.[2] The next of the family to be met with is Theobald Purcell, who erected the monument in Rathbeagh church in 1613, and died in 1631-2. James, his son and successor, was transplanted to Connaught in 1653. By lease, dated the 27th of April, 1687, the Duke of Ormond, for a fine of £320, demised the lands of Clone, Rathbeagh and Acregare, to their representative, Theobald Purcell, of Clone, for the lives of the said Theobald, James Purcell, his eldest son, and John Bishop, of Dunmore Park, at a yearly rent of of £120. Having espoused the cause of King James II., Theobald was outlawed, at Kilkenny, on the 20th and 21st April, 1691, and forfeited the leasehold interest he had acquired exactly four years before. His son, James, who settled down in Knockroe, married Ellen, daughter of John Purcell, of Lismain Castle, and had issue Theobald, of Lisdowney; Mary, of Knockroe, who died unmarried; a Mrs. Fitzgerald, of Gorteen, King's Co.; and a Mrs. Catherine Murphy.[3]

[1] *Ordnance Survey Letter*, dated from Ballyragget, August 22nd, 1839.
[2] *Fiants* of Ed. VI.
[3] See p. 200, *supra.*

A small fragment of Clone Castle, the seat of the Purcells, may still be seen at Clone House.

## Inchmore.

Inchmore, together with Inchbeg and Crohill (locally *Crewhill*, *i.e.* Cruach Coill, Hard Wood), belonged to the Graces, Barons of Courtstown, till the confiscations in the 17th century. It was formerly known as Anselm's Inch, a name apparently derived from Anselm Grace, of Courtstown, who was appointed to the office of Sheriff of Co. Kilkenny, June 22nd, 1421. Oliver Grace, son and heir-apparent of Robert Grace, of Courtstown, died in the prime of life, at Inchmore Castle, on the 6th July, 1637, leaving by his wife, Joan Horsfall, (daughter of Sir Cyprian Horsfall, of Inisnag, and grand-daughter of Dr. John Horsfall, Protestant Bishop of Ossory), six infant children.

The Castle of Inchmore consisted of an ancient keep with a very large Elizabethan house attached. Not a stone of it now remains over another, even its foundations having been all uprooted in 1849 or 1850. The enclosing walls have, so far, escaped demolition.

## Sheffin.

What are now the civil parishes of Sheffin and Balleen, constituted, in pre-Reformation times, the two distinct parishes of Sheffin and Clonetubrid. It is impossible to determine the boundaries and extent of each of these two latter parishes; but all appearances go to show that the present civil parish of Balleen, was formerly included in the old parish of Sheffin, and that the present parish of Sheffin, is made up, for the greater part, of what was formerly the parish of Clonetubrid. The parishes of Sheffin and Balleen consist of the following townlands, viz.:

Sheffin.—Ballygooney (part of), Ballyring, Clonetubrid, Graigueswood, Lodge Park, otherwise Lodge Demesne, Moonphole, Tifeaghna, Tinniscarty and Tintore.

Balleen.—Balleen Little, Balleen Lower, Baunmore or Balleen Upper, Creenkill, Foyle, Frankford or Ballykieran, Lodge and Spahill.

The church of Sheffin stood in the extreme west end of the townland of Clonetubrid, within a few perches of the townland of Tifeaghna, and beside the public road from Clonetubrid chapel to Garranamanagh. It was obliterated long before anyone now living can remember. The graveyard having become obsolete, except for the burial of unbaptized children, was levelled, with its enclosing earthen fence, about 1850, and every vestige of it removed as completely as if a human interment had never taken place here. The high point of the hill, on which both

church and churchyard were situated, is called *Crush-Wawthaczh* (Crois-Bhaiteir), *i.e.* Walter's Cross.

In his Ordnance Survey letter on this parish, dated Aug. 22nd, 1839, O'Curry writes that the people called the church "Cill-Seiffin," and that he was unable to explain the name. The *Red Book of Ossory* enters Sheffin as "Stafethen," "Stafen," "Stapheyn" and "Stafyn;" from which it is evident that the name must be classed with Stamullen, Stakally, Staholmog and many similar churchyard names, where the initial *Sta* is a corruption of the original *Teach* or *Tigh*, a House or Church. The Saint, after whom the *Teach* at Sheffin was called, was, very possibly, one of the five saints named Feichin (pronounced *Fehcen*), commemorated in the *Martyrology of Donegal*. Thus we would have Sheffin representing Teaċ Feiċin (pronounced *Tifehcen*), St. Feichin's Church.

Bishop Phelan, in his *List* of Diocesan Patrons, makes but one parish out of Sheffin, Clonetubrid and Balleen, and enters St. Fiachra, Abbot, (Feb. 8), as patron, thus:

"Patronus Ecclesiae de Skiffin et Clontubrid, alias Balhine, S. Fiacrius, Abbas, 8 Februarii."

The parish of Sheffin, with the parishes of Coolcashin and Clonetubrid, was appropriated to the Dean and Chapter of St. Canice's Cathedral, long before the Reformation.

## Clonetubrid.

In Irish it is called *Clooin-thubberid* (Cluain Tiobrad), *i.e.*, the Lawn of the Well. As stated already, Clonetubrid was formerly a parish or rectory; and it is mentioned as such in the lists of parishes in the *Red Book of Ossory*. The parish church of Clonetubrid disappeared very long ago. It stood at the south end of the modern churchyard of Clonetubrid, immediately outside the churchyard wall, where its site presents the appearance of a half dismantled rath. Part of the ancient churchyard must be included in the modern one.

The *Martyrology of Donegal* enters

"Cruimhtheran, of Cluain Tioprat," at June 13th;
"Ceallachan, of Cluain Tioprat," at Sept. 24th; and
"Colman of Cluain Tioprat," at Sept. 30th;

but it is impossible to determine whether any or all of these Cluain Tioprats should be identified with Cluain Tiobrad, or Cluain Tioprat, in Ossory, seeing that there are other places of the same name elsewhere in Ireland.

Clonetubrid Holy Well.—The holy well from which Clonetubrid is named, was about 4 yards east of the sacristy of Clonetubrid chapel and a

few perches north-west of the site of the ancient parish church. Only its dry bed now remains; the sacred spring having been profaned before even the oldest now living can remember, found some other outlet for its waters.

A small and very ancient stone-roofed house has been raised over the well. This Well-House, as we may call it, stands east and west, and is 10 ft. long, at the ground, on the outside, and 7 ft. wide, the external height being about 10 ft. The side-walls battered gradually up along till they met in a sharp ridge at the top. All the walls were faced, on the outside, with chiselled or smooth-surfaced stones; but these, with a few exceptions, were torn down and carted away, about a century ago, by Caulfield Best, of Clone House. There is no window or loop. The entrance door, which is in the east gable, is $2\frac{1}{2}$ ft. from the ground, on the outside, and about 2 ft. over the flagged floor of the building, on the inside. It was framed with well chiselled stones, of which only four remain *in situ;* of these, two form the sharp rectilineally pointed arch at the top, a third, at the spring of the arch, is furnished, on the external surface, with an iron hinge for the support of a door *opening from below*. The height of this doorway, to the spring of the arch, is $3\frac{1}{2}$ ft.; the arch itself is 13 in. high; the width at the spring of the arch, is 13 in.; the width below, at the base, was something greater, no doubt, but, as the door-frame is ruined there, the original measurement cannot be taken.

THUBBERADHROO, EAST VIEW, SHOWING DOOR.

Internally, the structure is 6 ft. long and $2\frac{1}{2}$ ft. wide; its height is 9 ft. 4 in. of which the very acute rectilineally pointed arch makes 4 ft. The surface is covered over with a thick coat of plaster. The floor consisted of three large flags laid across, the two inner ones being firmly imbedded, at both ends, in the original masonry of the walls; the third, or outer one, which is now missing,

was placed loosely on two stone-and-mortar supports, so that it could be lifted up whenever access to the water was needed. The well itself was 4 or 5 ft. deep, and extended, underneath this floor, the full length and almost the full breadth of the interior of the building.

A sandstone cross of most ancient pattern, which, no doubt, ornamented one of the gables, rests against the south wall. It is a solid block, shaped like a heart, with a slight projection at each side above, where the stone is widest. Its height is 1 ft. 11 in., and width across 2 ft. There is a much worn carving of some draped human figure, in relief, on the front, but it is impossible to say whom it represents. The pedestal is of limestone, and has a cavity 4 in. deep, 5 wide, and $7\frac{1}{2}$ long.

ANCIENT TERMINAL CROSS, RESTING AGAINST STH. WALL OF THUBBERADHROO.

In his *Ordnance Survey Letter* on Sheffin Parish, O'Curry gives a description of the ancient building, cross and well, and winds up his remarks thereon as follows :

"They" [*i.e.* the people] "say that this was a hermit's cell, and that it was occupied as such 90 years ago, and yet its popular name is Tobar a' drudh, *i.e.* the Druid's Well."

O'Curry here falls into an error, in which he has been followed by subsequent writers. The Drudh, or druid, had nothing to do with the name of this holy well, and it would be strange, indeed, if it were otherwise. At present the well is generally called "the Saint's Well"; but its ancient name is still well remembered, and is handed down, traditionally, as *Thubberadhroo*, *Thubberadroo*, and *Thubberaroo*. These three forms of the name do not, in reality, differ. They represent, however, not Tobar a'drudh (*recte* Tobar a' druadh), which would be pronounced *Thubber-a-ghrooa*; but they represent Tobar a' Dhreadaig, which means the Well of the Hermit. The word Dhreadaċ, pronounced *Dhrooch*, is used, in several parts of Ireland, to denote a person leading the life of a hermit *in a desert place*. St. Mary of Egypt is known in Irish-speaking districts as Maire an *Dhrooch*. The genitive of *Dhrooch* would, in Co. Kilkenny, be pronounced *Dhroo*, or, by the aspiration of the initial consonant in composition, almost *roo*. Hence Thubberadhroo, or Thubberaroo, signifies the Hermit's Well. The people

of the locality evidently had some idea of the meaning of the name, when they told O'Curry that the house over the well had been a Hermit's cell.

St. Fiachra.—The proper understanding of the ancient name of the well, helps materially towards the identification of the Saint who lived here, many ages ago, as a hermit, and who blessed the well to such effect that, soon after his time, the people felt themselves bound to give it the protection of a solidly-built, well-finished house.

According to Bishop Phelan's *List*, as we have seen above, St. Fiachra, Abbot, was the patron of Clonetubrid, and his festival was kept here on the 8th of February.

There are several saints named Fiachra: but the *Martyrology of Donegal* and the *Calendar of Aengus* sufficiently identify our Saint with St. Fiachra, Abbot, patron of the church of Erard, or Ullard, near Graiguenamanagh, and of the church of Conwall, in the Diocese of Raphoe. The name of the holy well of Clonetubrid helps us to identify him still further. Of the thousands of Irish saints mentioned in the *Martyrology of Donegal*, but *one alone* is described as a Diċṙeabaċ, or *dhrooch*, and that one is the famous St. Fiachra, or Fiacre, of Meaux, in France. The entry occurs in the *Martyrology*, at the 30th August, and is as follows:

"Fiachra, dithreabhach, agus do bendaigh fos in Frainc."

that is:

"Fiachra, a hermit, and he blessed also in France."

This leaves no room for doubt that the hermit of Clonetubrid, who afterwards became its patron, was no other than St. Fiachra, the hermit saint of Meaux. It matters nothing that the Saint's feast was celebrated in Clonetubrid on the 8th of Feb., and at Meaux on the 30th Aug., as the same saints are frequently found commemorated on different days in different churches, and there are instances in which the same Saint is found celebrated on more than one day even in the same church.

St. Fiachra, who was a native of north-west Connaught, also led the life of a hermit, for some time, in Kilfera, near Kilkenny, where he built a cell or church, and where his feast was subsequently kept, as at Clonetubrid, on the 8th Feb. From Ireland he removed to France and died there, about the year 670, at an advanced age. [1]

Ballyring.—In Irish *Bollcering* (Baile ui Riṅg), *i.e.* O'Ring's town. O'Ring, from whom the townland is named, lived in a castle that stood in Ballyring "Bawn."

[1] See his *Life* by Cardinal Moran, in the *Transac. of the Ossory Archæol. Society*, Vol. I., pp. 89-100.

Some of the foundations of this castle remained down to about 1844, when they were cleared away. Part of this townland, where it joins Clonetubrid and Skinstown, was formerly called Moonavicleeumoge, or the Bog of William oge's son; the name is still remembered, but only under the shorter form, Vicleeumoge.

Skinstown is called in Irish *Booliagrickin* (Buaile gCroicinn), that is, the Dairy, or Milking-place, of the Skinsor Hides.

## Tifeaghna.

The substitution of some one liquid for another, in Irish, and especially in the spoken Irish, is of very frequent occurrence. Tifeaghna is a case in point. The townland is called "Theghfegre," in a document of 1526; and in other documents of 1621, 1637, and 1641, it appears respectively as "Tafeaghrae," "Tafeaghry" and "Tyfeaghrae." *The Down Survey Map*, of 1655, enters it as "Tefeighny," which is the first recorded instance of the substitution of the *n* for *r*. The old and true form of the name, then, is Teach Fiachrach, the House or Church of St. Fiachra.

When the church of Sheffin was abandoned, probably centuries before the Norman Invasion, the church of St. Fiachra, of Tifeaghna, must have succeeded it as the parish church of Sheffin parish. On the dedication of the later church to St. Fiachra, the patron of the earlier church (St. Feichin ?) ceased to be celebrated as the patron of the parish, which thenceforward acknowledged itself to be under the patronage of St. Fiachra alone.

The church of Tifeaghna was removed generations ago, and not a stone of it remains over another. In the graveyard, which is a large one, there are many inscribed monuments dating from the early part of the 18th century onward. An altar-tomb has:

"Sacred to the memory of the Rev. Thomas Doran of Tintore, . . . . . departed this life on the 7th of June 1831, aged 30 years."

Another monument has a shield divided quarterly with a *lion passant* in the first quarter, the other quarters being left blank; underneath is this inscription, the oldest in the churchyard:

"Here lyeth the body of M: Cicily Bowden, daughter of M: Philip Bowden and Mary Ronan, who died ye 8 of June 1722 in ye 26 yeare of her age."

All the old families of the district, the Kealys, Coynes, Campions, Shortalls, Lewises, Fitzpatricks, &c., have their places of interment here. Here, too, the Reverends Patrick Hoyne and Kieran Fitzpatrick, rest with their relatives.

## Balleen.

The Irish form of this name is not Baile, the little town, as O'Curry writes, but Baile Ui Finn (*Boll-ee-eeng*, now contracted into *Bolleeng* and *Bolleen*, and, in English, Balleen), that is, O'Finn's Town.

Though a "parish of Balleen" appears on the *Ordnance Survey Map*, there is undoubted evidence that no such parish ever existed till after the Reformation.[1]

"The church of Balleen is 48 ft. long, 18 ft. broad, the walls 10 ft. high and 3 thick. There is a breach in the north wall where the door must have stood, as there is no doorway to be seen anywhere else. There is a breach in the east gable, which has carried away the window if any was there. There is a small window high up in the west gable, about 3 ft. high and 2½ ft. wide, covered with a flag inside, about 1 ft. 10 in. high and 3 ft. wide outside, and formed of five pieces of cut stone." [2]

This church most probably served as the chapel of the adjacent castle. It had no graveyard attached, or, at least, there is no trace of such at present.

Balleen Castle, for some time the residence of the Mountgarret family, stood about 300 yards north of the church. It consisted of a large ancient keep, to the south of which was a lofty square building, both being connected by a long hall or house. The keep dated probably from the 15th century, and stood in ruins, till one Twelfth Night, about 1875, when it collapsed. Only its basement storey now remains. The lofty square building to the south is still a substantial ruin, but roofless, and floorless, and tottering to its fall. Judging from its walls, which are not more than 2 ft. thick, and from the windows, which are large and furnished with mullions and transoms, it can have no pretensions to high antiquity. It was probably built in 1647, by Richard, third Viscount Mountgarret, who made some addition to Balleen castle, in this year, as may be inferred from the inscription at Ballyconra House, already noticed.

In 1596, "Ballyn" is mentioned among the principal residences of the Co. Kilkenny. Richard, third Viscount Mountgarret, appears to have made Balleen his residence, in preference to Ballyragget, where his father and grandfather had lived before him. In 1610, David Rothe, afterwards Bishop of Ossory, was reported to the Government to be keeping "for the most part with his brother, Edward Rothe, merchant, when he is in the City [of Kilkenny], and when he is abroad with ye Lord Viscount Mountgarret at Balline;" and John Coppinger, *alias* Father Coppinger, was reported at the same, to be keeping "for the most part with the Lord Mountgarret." [3] Lord Mountgarret (Richard, third Viscount),

[1] See Lists of Churches in the *Red Book of Ossory*.
[2] O'Curry's *Ord. Survey Letter*, Aug. 22nd, 1839.
[3] Vol. I., p. 82.

was still living at "Balleene," June 6th, 1624, as appears from a letter written by him, at this date, to Walter, Earl of Ormond, and now preserved in the Evidence Chamber, Ormond Castle.

There is a tradition handed down in Irish, that Balleen castle was never finished and was never inhabited. The story goes that, as the tradesmen who built it, were within some measurable distance of the close of the work, a raven flew over their heads and told them to proceed no further, as the Lord of Balleen had just become a ruined man ;[1] and so they at once took their departure from the castle.

Whatever may be said of this tradition, there is no doubt that the square building referred above to about 1647, presents, even in its present ruined state, all the appearance of a house that was never brought to completion and never made use of as a residence. If we suppose that it was not begun till 1647, the unsettled state of the country, during the next two years, followed by the advent of Cromwell, and the flight and death of Lord Mountgarret, would easily account for its being left unfinished.

In 1657 there were "a decayed stone house and some cabbins" in Balleen [2]

A short distance north-west of the castle there is a very perfect caiseal, or *coshel*, the circular enclosing wall of which, built of loose stones, is 8 or 9 ft. high and very thick ; it encloses an area of 60 perches.

Lodge Park and Lodge were formerly called Balleen Park. The Down Surveyors, in 1657, found in the townland of Balleen Park, "a stone house in repair called ye Lodge." This "stone house" is the now ruined castle in Lodge Park Demesne ; it is a square building of no great consequence, though of considerable height ; apparently it cannot be assigned to an earlier date than the close of the 16th century.

## Coolcashin.

Coolcashin, in Irish Cul Caisín (pronounced *Cool-Cŏsheen*), signifies Caissin's Corner. The *Four Masters* record the burning of Cul-Caissin in 844 and 1157.

"The church of Coolcashin lies in ruins in the townland of that name ; small portions of the western gable and south side only remain. It was about 30 ft. long and 20 wide, the walls 3 ft.

[1] The words supposed to have been spoken by the raven, on this occasion, have assumed the form of a distich, and are as follows :

1 mBaile-Átha-Cliath dhomh mise réin,
Tá an Tighearna fionn tá fé caillte.

In English :—

"I slept in Dublin last night,
[And] the fair Lord [of Balleen] is ruined.

[2] *Down Survey.*

thick, the stones large and set in a strong bed of lime and gravel. The well belonging to this church lay 20 yds. to the west of it, but it is now closed up."[1]

Since O'Curry's visit the church has been almost entirely removed. The graveyard has two or three inscribed monuments of the 19th century, and two coffin-shaped slabs with incised crosses dating from about the 13th century. The "church field" of Coolcashin is of extraordinary fertility. An old man who died not long since, remembered to have seen part of it meadowed seventy-nine summers out of eighty, and after all it showed no signs of deterioration. A town or village must have stood here formerly, as the entire "church field," containing 7 or 8 acres, is covered with mounds, foundations of walls, &c. A castle is marked here on the *Down Survey Map* of 1655.

St. Mainchin (pronounced *Monnia-heen*), Confessor, (Jan. 2), was the patron of Coolcashin church, according to Bishop Phelan's *List :*

"Patronus de Coolcasheen, S. Manihinus, Conf., 2 Jan."

From the following entry in the *Book of Leinster* it appears he was the son of Moenach, and that his seven brothers, as well as himself, were ranked among the Saints :

"Lugna, son of Moenach, son of Fiachna, son of Ross, son of Erc, son of Treun, son of Mac-Niad, son of Mac-Con, son of Lugaid. These were his brothers likewise, *viz.*, Bishop Brandub, Causan, Fachtna, Molua, Lochan in Uib-Echach, Cailchin and Mainchin of Coolcashin, (*Manchin Cula Cassin*).

He is perhaps identical with St. "Mainchin, Sage, of Disert-mic-Cuilinn in Laeighis of Leinster," mentioned by the *Martyrology of Donegal* at Jan. 2nd. Disert-mic-Cuilinn is now Dysert-Gallen (that is, Dysert in the ancient territory of Gailine, in Leix), a church about two miles from Ballinakill, in the Queen's Co.

In Ballygooney, beside the bounds of Gurteenahyla, there is an ancient enclosure resembling a rath, within which the foundations of an ancient building may be discerned. This is the "Shanacourte," or Old Court, along by which the "meare" between Upper Ossory and Co. Kilkenny, is described as running, in an Inquisition of 1621. Ballygooney, in Irish pronounced *Bollcegooina*, signifies O'Gaffney's town.

There is a holy well in Gurteenamuck, famous for curing sore eyes ; its name is Tiobar na suil, Well of the Eyes. There is another well, not holy, near Gathabawn chapel ; they call it *Thubberlaazh, i.e.* Tobar Láith, the mare's well.

[1] O'Curry's *Ord. Sur. Letter*, dated from Ballyragget, Aug. 22nd, 1839.

## Mass-Station and Chapels.

Lisdowney.—The only Mass-Station now remembered in the parish is *Closh an Eyeshin* (Clais an Aifinn) or the Mass Pit, in Aharney. Mass was said here, it would seem, as late as 1750.

The first chapel of which there is any tradition, stood about 60 perches from Lisdowney village, up the hill, on the road leading to Knockmannan. Its site is still pointed out in the "Priest's Garden," a field belonging to Patrick Holohan. This chapel continued in use down to about 1790. Its successor stood in the village of Lisdowney, between the present parish chapel and the chapel-yard gate, and was used for about 50 years. The present chapel was begun by Father Power, P.P., about 1837 and was finished about 1840, by his successor, Father Fielding.

Clonetubrid.—The present chapel was built by Fathers Power and Fielding, P.P.s., and was first used for the celebration of Mass about 1841. Its thatched predecessor stood about 40 perches more to the north.

Gathabawn.—Geata bán, *anglice* Whitegate. There was an old chapel here, till about 1839, when it was replaced by the present chapel, built beside it by Father Power, P.P.

## Parish Priests.

The Government List of Kilkenny priests in 1610-11, sets forth that,

"Imprimis one David Rothe, titular Bishop of Ossory, keepeth for the most part with his brother Edward Rothe, merchant, when he is in the city, and when he is abroad with my Lord Viscount Mountgarret at Balline [*i.e.*, Balleen].

"Item. John Coppinger, *alias* Father Coppinger, keepeth for the most part with the Lord Mountgarret.

The P.P. of Lisdowney in August 1669 was probably the Rev. Richard Casse, who at that date appears as Vicar Forane of the Deanery of Aghowre or Freshford. The Rev. William Duigin or Deegan, mentioned in the will of William Cuddihy of Inchanisky, in 1674,[1] seems to have been P.P. Lisdowney, in Aug., 1678, and July 1684.

Rev. William Delany was born in Ballyphilip, Lisdowney, in 1659, and is said to have been brother of the Very Rev. Ignatius Delany, P.P. Kilmanagh. He was ordained at Garryricken, by Bishop Phelan, in 1688. In 1704 he was P.P. Lisdowney, and was then residing in Seskin. He is buried with his friends inside

[1] See p. 184, *supra*.

the old church of Aharney. The inscription on his monument gives 1726 as the year of his demise ; but as the slab was not erected till about 1800, this date must be accepted with some caution. Probably 1720 is the true year.

Rev. Richard Grace was born in 1674 ; was ordained in 1697, by Dr. William Daton ; and was P.P. Kilmocar, in 1704. He was P.P. Lisdowney, March 17th, 1720-21, and in April, 1735.

Very Rev. Richard Shee P.P. in 1748, was probably a member of the Shee family of Grangemacomb. He was promoted to the dignity of Vicar General of the Diocese, by Dr. Burke, though he held no place in the Chapter. He died 18th March, 1768.

Rev. Joseph Clarke was translated from Galmoy, Sept. 15th, 1768, and was again translated from Lisdowney to St. Patrick's, June 15th, 1778.

Rev. Andrew Gorman became P.P., June 16th, 1778 and was translated to Kilmacow, 8th March, 1783.

Rev. Nicholas Kealy was collated to the parish March, 9th, 1783, and was translated to Callan, May 11th, 1788, and thence to Gowran in 1791.

Rev. Michael Carroll became P.P., Aug. 26th, 1788, and was translated to Johnstown, in July, 1794.

Rev. Denis Cullenan was nephew of the Rev. Alexander Cahill, P.P. Ballyragget, and brother of Joseph Cullenan, M.D., Ballyragget. He studied and was ordained, on the Continent, and returned to his native country in the memorable year 1782. He was appointed C.C. Ballyragget in the same year. The Register of St. Canice's parish shows that he was on the mission there from 1787 to 1790. On the death of Rev. Philip Purcell, P.P. Rathdowney, Jany. 3rd, 1792, he was collated to that parish. He was translated to Lisdowney, in July, 1794. He died at his residence, in Grange, in the beginning of the year 1800, and is buried with Father Alexander Cahill, in the Cullenan burial-ground at the south side of Donoughmore church, Ballyragget.

Rev. Thomas Gorman became next P.P., early in 1800, and was translated to Muckalee, in February, 1807.

Rev. Edmond Kenna was collated in February 1807, and was translated to Rosbercon, in May, 1817.

Rev. Richard Butler, nephew of Rev. James Butler, P.P., Thomastown, was born in Lazy Bush, near Kilkenny, in 1768. He was C.C. Thomastown (1795-1810), Templeorum (1810-12), and Ballyhale, from 1812 to May, 1817, when he was promoted to Lisdowney. He died at his house in Sweethill, Oct. 23rd, 1828, and rests in Rathbeagh.

Rev. William Gorman was born in Bridge Street, Ballyragget. Having made his ecclesiastical studies, probably in Kilkenny, and been ordained, he became

C.C. Johnstown, about 1808. His next mission was Ballyragget, whence he was appointed Adm. of Lisdowney, after Father Butler's death, by the Vic. Cap., Father Brenan, P.P. Johnstown. Dr. Kinsella gave him a full collation to Lisdowney in Aug., 1829. Father Gorman survived his appointment only a few years, and dying at his house in Clonetubrid, in his 48th year, on the 1st March, 1833, is buried in Rathbeagh.

Rev. Robert Power became P.P., in Nov., 1833, and was translated to Johnstown early in 1839.

Rev. John Fielding was born in Portnascully, Mooncoin, in March, 1791; studied in the Maudlin-street and Birchfield Colleges; and was ordained about the close of 1819. He was C.C. Johnstown, St. John's, Mooncoin, and then of Slieverue till early in 1839, when he became P.P. Lisdowney. He died at his residence, Archerstown House, Nov. 18th, 1841, and is buried in Lisdowney chapel.

Very Rev. John Quinn was born in Crosspatrick, Johnstown, and was educated at Maynooth where he joined the Humanity Class, Nov. 6th, 1806. He was C.C. Castlecomer, (in Oct., 1812), Upperwoods, &c., till he was promoted to the pastoral charge of Kilmacow towards the end of 1827. He was translated to Lisdowney early in 1842, and was appointed Canon of Aghoure in the same year. He died in Dublin, whither he had gone on business, January 17th, 1855, and is buried in Lisdowney chapel.

Rev. John Aylward was translated from Clough, in 1855, and was again translated from Lisdowney to Mooncoin, early in 1857.

Rev. Patrick Doyle was born in Bramblestown, Gowran; studied in Maynooth, where he passed for Rhetoric, Aug. 25th, 1829, and at the end of his ordinary course went on to Dunboyne. In 1838 he returned to Ossory, and was appointed C.C. St. Canice's in the same year, and C.C. Inistioge in 1844. He was promoted from Inistioge to the pastoral charge of Lisdowney in 1857. He died at the age of 56, May 24th, 1867, and is buried in the parish chapel.

Rev. John Quaney, next P.P., was born in Grange, Borris-in-Ossory, about 1816, and entered Maynooth for Humanity, Aug. 25th, 1837. After his ordination he was for some years Professor in St. Kieran's College, and then C.C. Thomastown seventeen years, till his appointment to Lisdowney in 1867. He died Jany. 23rd, 1873, and is buried in Lisdowney chapel.

Rev. William O'Farrell, brother of the Rev. Edward O'Farrell, P.P. Glenmore, was born in Ballyknock, Hugginstown, and was baptized, Feb. 17th, 1809. He began Logic in Birchfield, in Sept., 1832, and after his ordination, March 21st, 1837, was C.C. Camross (1839-41), Lisdowney (1841-43) and Ballycallan, (1843-58). He became of Adm. of Seir-Kieran in 1858, and P.P. of the same parish

in 1861. He was translated from Seir-Kieran to Lisdowney in 1873, and he died here, Good Friday, April 9th, 1878, and is buried in Lisdowney chapel.

VERY REV. THOMAS KELLY was appointed P.P. in June, 1878, and was translated from Lisdowney to Castlecomer in May, 1883, and thence to St. Canice's, Dec. 12th, 1889.

VERY REV. MARTIN KEOGHAN became P.P. in May, 1883.

## CHAPTER XV.

### PARISH OF RATHDOWNEY.

IT embraced the entire civil parishes of Rathdowney (except the townland of Ballydavin), Rathsaran, Donnaghmore and Skirke, and the greater part of Coolkerry, down to the year 1840, when the district of Skirke or Killismestia was cut off and made a separate parish. On the 9th of May, 1875, the townlands of Akip, Beckfield, Clonburren (*White*), Donnaghmore, Dunnacliggan, Tinnaclohy, Castletown Feereeagh, Raheen Upper, Raheen Lower, and part of Raheenphelan Glebe were withdrawn from Skirke and restored to Rathdowney; and on the same day, or a few days later, the remaining portion of the parish of Skirke was canonically united to Borris-in-Ossory. The present area of the parish is 18,000 statute acres.

#### RATHDOWNEY.

Irish speakers in the Co. Kilkenny always call it *Raw-dhouna*, *i.e.* Rath Domhnaigh, the Rath of the Domhnach or Church; and this, too, is the form of the name found in the *Three Fragments of Annals*. The *Four Masters*,[1] on the other hand, write the name Rath Tamhnaigh (pronounced *Raw-thaouna*), which signifies the Rath of Tamhnach, *i.e.* of the green meadow-field.

The "Rath" from which the name has its origin, was situated at the north side of Rathdowney Square, in Mr. Patrick Murphy's yard and garden, 150 yards north-east of the Protestant church. It was circular in shape, 25 or 30 yards in

[1] See Vol. I., Introduction, p. 7.

diameter and flat at the top, and raised about 8 ft. over the surrounding land. John Howard, of The Garrison, Rathdowney, who levelled the Rath, about 1840, informed the writer that he found it filled with human bones (but there were no skulls), and that he removed five cart-loads of them thence for interment elsewhere ; that there were no traces of foundations of walls, nor headstones, and that if any such were ever there, they were removed before he could remember, the rath having been used as a cabbage garden even before he was born ; and that he found there some bone pins 2 or 2½ ins. long, but no objects of iron or bronze, or anything else of interest. The presence of such a great quantity of human bones would certainly point to the rath as the site of an ancient churchyard, and, consequently, of a Domhnach or Church.

The pre-Reformation parish church, if not the original Domhnach, stood on the site now occupied by Rathdowney Protestant church. It was dedicated to the Most Holy Trinity. It was taken down in 1818. The oldest Catholic monument in the graveyard dates from 1786. There are many Protestant monuments, the oldest dating 1751. There is no holy well.

1465 (July 18). Dermod Hoily, cleric of Ossory Diocese, bound himself, as principal, to the Camera Apostolica, for the annats of the perpetual vicariate of the parochial church of Draithdonlinaigh (Rathdowney), in the said Diocese of Ossory, vacant by the deprivation of John Olanrn. And it is ordered that a provision be made to the said Dermod.[1]

1641-2 (Feb.8). Barnaby or Bryan McWilliam Fitzpatrick of "Raghdowny," was outlawed by proclamation of the Lords Justices, for taking part in the great National Uprising of the previous year. He was afterwards Captain in the Confederate army, and was one of the last to lay down his arms in 1652. One of his sons was slain before Borris-in-Ossory , in 1642.

1653. Rathdowney was forfeited by Morgan Cashin and Bryan McWilliam Fitzpatrick, Irish Papists, and granted, with portions of Ballyhenry, or Harristown, Ballybuggy and Kilcoran, to Captain Thomas Prior.

As a town, Rathdowney cannot boast of any great antiquity. It must have been a very small village in 1665, as only about a dozen persons paid hearth-money in the whole townland of Rathdowney in this year. Even since 1820 the town has been considerably enlarged.

## Coolkerry.

The church of Coolkerry, situated on the end of a low ridge, round which the Erkina curves as it wends its way to join the Gowl, was 22 ft. wide, internally,

[1] Bliss's *Extracts from Vatican MSS.*

and about 55 ft. long. The walls are all thrown down, except the west gable, which is built with an abutment and measures 5 ft. in thickness at the ground and 3 ft. 3 in. higher up. Previous to the Reformation the church belonged to the Canons Regular of St. Thomas's Abbey, Dublin. Its patron, according to Bishop Phelan's *List*, was St. John the Baptist (June 24). The following is the oldest inscription in the graveyard :

" I.H.S. Here lyeth ye body of Mr. Nicholas Shortell who departed this life ye 24th of December, 1735, aged 36 years."

About 70 yards south of the church stood the castle of Coolkerry ; but nothing of it remains, with the exception of a cellar, which has been closed up.

## Kilcoran.

In Irish Cill Cobráin, that is, St. Cobhran's Church. The church of Kilcoran stood a quarter of a mile from Rathdowney, within what is now commonly known as " Kilcoran rath." The rath is a circular mound 65 yards in diameter, rising irregularly from 2 to 8 ft. in height, with an almost obliterated rampart, and the usual fosse. Running east and west, partly through the centre of the rath, there are traces of a curved earthen fence, which divided it into two almost equal parts. In the southern division human bones were dug up in 1889, and this appears to have been the site of the ancient churchyard. The church stood in the northern division. Its walls have been gone for ages, but the foundations, still marked by the withered grass in very dry summers, show that they were about 30 ft. long ; a very large limestone marks the position of the west gable. The tradition of a church having been ever here has almost died out.

Beside the rath, to the south, there was a circular mound 40 ft. in diameter and 9 ft. high. It was levelled about 1850, when it was found to contain a large quantity of human bones.

In Rathpiper, or, as it is sometimes mentioned in old documents, Piper's Rath, there was a castle of the Lords of Upper Ossory. It stood within a large rath. Its ruins were cleared away about 1836, and the materials broken up for road metal.

## Ballybuggy.

This name is locally pronounced *Ballabuggia*, *Ballabiggia* and *Ballabwiggia*. It probably means O'Buggy's Town. The church of Ballybuggy was situated on the summit of a low hill, within a round rath 40 yards in diameter and still

showing traces of a stone and mortar caiseal along the top of the enclosing earthen rampart. It was about 23 ft. wide internally; its length cannot be determined. All that remains of it now is part of the south side-wall, about 1 ft. in height. There are several well-dressed blocks of limestone scattered about the graveyard, one of them being part of the cap of an ogee-headed window divided by a mullion. Part of the graveyard was walled in by the Board of Guardians about 1880. The head-stones are all rude and uninscribed.

St. Bridget is the patron of Ballybuggy; and it is the constant tradition of the locality, that there was a Nunnery here, which she honoured with a visit, on the occasion of her journey from Kildare, to meet St. Patrick, at Cashel. "St. Bridget's Bush" still blooms beside the graveyard and bears the usual *ex votos*. At the foot of the bush is "St. Bridget's Stone," which is evidently a holy water stone, but one of the rudest imaginable, being nothing more than a rough, uneven boulder, 3 ft. by $2\frac{1}{2}$ ft., and 2 ft. thick, with an artificial hollow 11 in. in diameter and 5 in. deep. The site of St. Bridget's church overlooks a view of great extent.

Stretching from the graveyard to the south-east, lay the ancient "town of Ballybuggy." Sixty or seventy years ago its foundations covered an area of six Irish acres; at present, as most of the land has been reclaimed, they extend over but an acre and a-half. The people say, and apparently with good reason, that, in far off times, this was the chief town of the district.

## Harristown.

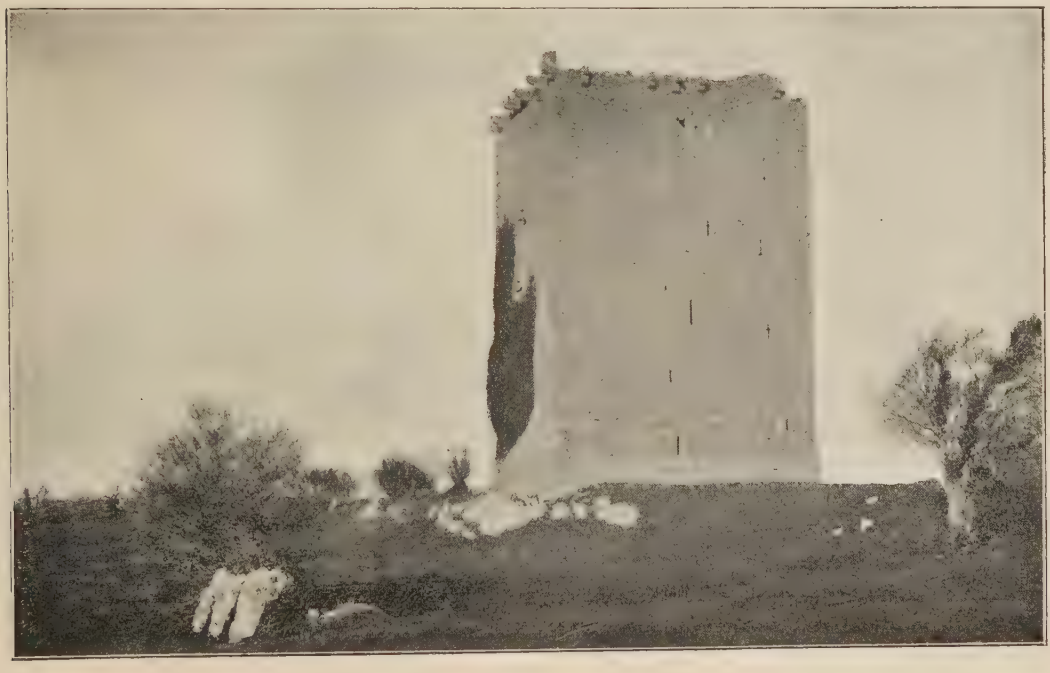
Baile Henri, or Henry's town. There was a castle here, close to Harristown cross-roads, in the "Old Meadow." It belonged to the Fitzpatricks. *Leeum McEman*, (William, son of Edmund), the last of them to occupy it, removed to France with his family, early in the 18th century. Two of his sons subsequently fought in the Irish Brigade, at the Battle of Fontenoy, in 1745. (Tradition.)

## Cloneeb.

There was a monastery or friary here in former times. Some fragments of the old church remain. Its entire length was about 70 ft. In the remaining piece of the south side-wall, there are traces, near the east end, of a doorway (which led from the sacristy) and of a credence. The church was very rudely built, and was, most probably, the work of pre-Norman times. There are but two inscribed monuments in the graveyard, both dating from the 19th century. Outside the graveyard wall are considerable remains of foundations, &c., showing that several buildings formerly stood there.

## Clonburren.

Cluain Boirne, the rocky meadow, is so called from the castle field of Clonburren, part of which, especially around the castle, is studded with low, stunted rocks. Clonburren castle, roofless, but fairly preserved, is 40 ft. by 31 ft. externally, the walls being 7 ft. thick. There are four storeys under the stone arch, and another storey and a garret over it. The entrance door is a mere breach; all the other doors are of cut-stone and Gothic, except two which are flat-headed. There was a fire-place with an ornamental chimney-piece, in part destroyed, in the third storey; there was another fire-place in the fourth storey



CLONBURREN CASTLE.

There was no fire-place in the fifth storey, which was the state room, and is lighted by four ogee-headed windows, each divided by a mullion. All the other rooms were lighted by narrow cut-stone loops, in number, twenty-seven, some being cross-shaped. The stairway is in the thickness of the walls, which contain, besides, several other passages. A machicolation ran around nearly all the top. After Cullahill, this is probably the finest and most imposing castle in

Upper Ossory. In the first years of the 17th century it was the residence of Teige, subsequently Lord of Upper Ossory. It was a ruin in 1657.[1]

## Clonmeen.

Clonmeen is almost as level as a table, and hence its name, Cluain Min, Smooth Lawn. The townland bounds Co. Tipperary, and contains two very ancient ecclesiastical ruins, one the "Old Abbey of Clonmeen," the other a "Church."

The remains of the Abbey are considerable, the walls, which are 5 ft. thick,

RUINS OF CLONMEEN ABBEY.

being in part, 20 ft. high. A long house running east and west, perhaps the Abbey chapel, can be traced. Adjoining this on the north is the cloister area, measuring 30 yards from east to west and 23 yards from north to south; portions of the four enclosing walls remain. Around the cloister, at west, north and east, were the monastic buildings, dormitory, refectory, &c.; at its east end there is a flagged floor underneath the accumulated debris. Huge pieces of fallen masonry lie about,

[1] *Down Survey.*

each forming, as it were, a solid rock kept together by the extreme hardness of the grouting. One of these pieces is 7½ ft. thick and was apparently portion of a great, strong central pier on which two adjoining arches once rested. How such huge masses of masonry could have been "loosed from their moorings" is inconceivable, unless on the supposition that the place was blown up with powder.

The stone wall, or caiseal, and fosse that enclosed the Abbey can still be traced for the most part; the enclosure was about an acre in area. Judging from the character and appearance of the masonry, this Abbey must have been founded even before the Norman Invasion. Though manifestly of importance in ages passed by, it is very strange that it is not even once mentioned in the Annals of our Country or in the Lives of our Saints; tradition, too, is equally silent regarding its history. The *Martyrology of Donegal*, at April 19th, commemorates "Laisse, Virgin, of Cluain Mind," but this Cluain Mind is as likely to refer to any other Clonmeen in Ireland as to Clonmeen in Ossory.

In the next field to the Abbey, on the north, there was a holy well called "Friars' Well," at which pilgrimages were formerly made in honour of some Saint now forgotten. The well is now, and has been for many years, dried up, in consequence of some act of profanation.

Clonmeen Church is about 200 yards south of the Abbey. It stands east and west like almost all our old churches. It measures, externally, 39 ft. in length, and 25½ in width, the side-walls being 32 in. thick, and the east gable 43 in. There was a door in the south-wall 13 ft. from the west gable; its foundation stones are still *in situ* and show it to have been but 30 in. wide. In the same wall, near the east end, there is a rudely constructed credence, 16½ in. wide, with a rectilineally pointed arch formed by two small flags meeting each other at the top. The south wall is fairly well preserved; the east gable is fallen to within a yard of the ground; the west gable is gone almost entirely; of the north wall only some small fragments remain. The masonry much resembles that of Cloneeb church, and seems to be of the same date. No interments have taken place here from time immemorial, nor are there any traces of graves. Nevertheless, there was a very large graveyard all around the church. It took in large portions of the "Church field," the "Abbey field," and the whole area occupied by Mr. Michael Campion's dwelling-house, farm yard and haggards,—*in all about five Irish acres.*

Between the Abbey and the church, there are earthen remains, resembling a large rath, such as are often seen in the immediate vicinity of religious houses of early times. In sinking drains here, antlers of the Irish elk, a stone-hammer, and iron socks of ancient pattern, were found.

A little to the south of the church, in Mr. Campion's haggard, there is a large, deep well called the "church well;" it was formerly regarded as holy.

### Templequaine.

The church stood in Mr. Michael Guilfoil's "church acre," within an irregular area, an acre in extent, enclosed by a rampart and fosse still traceable. The exact site of the church and graveyard cannot be determined, as the enclosure is covered over with little mounds and remains of foundations, and no graves or head-stones are now to be seen. In Irish Templequaine would be written Teampull-Chuain, *i.e.* the Church of St. Cuan (pronounced Coo-ann).

ERRILL CHURCH, FROM SOUTH-WEST.

### Errill.

St. Kieran's Monastery.—When St. Kieran took his departure from Fertagh, he turned his face northwards and, coming to Errill[1], remained here for some time. The monastery of Errill, which he is traditionally said to have founded during his stay, was situated in a field called the *Baen*, mid-way between Errill village and Errill National School. The site is marked by a slightly elevated square of grassy land, level at top, and about a quarter of an Irish acre in area. Even the foundations of the monastic buildings have disappeared. The enclosing wall,

[1] See Vol. I., pp. 8 9.

strongly and firmly built of stones and grouting, has also disappeared, save at the four angles where some pieces still remain. Underneath the mound there is a vault or chamber, admission to which is through an opening, now filled up, in the east side of the south-east angle.

East of the Bawn, and separated from it only by the public road, there are two or three fields called the *Raab, i.e.*, Rath Abbaid, or the Abbot's Rath, a name of undoubted antiquity, inasmuch as the religious community of the adjoining monastery must have become extinct previous to the close of the 12th century.

ERRILL CROSS.

St. Kieran's Tree.—This is a venerable old ash, on the roadside, nearly opposite the site of the monastery.

St. Kieran's Well.—It formerly flowed out from under St. Kieran's Tree, but being profaned something more than a century ago, it "removed," a few fields to the east, to what is now known as St. Kieran's Well. Down to the early part of the 19th century pilgrimages used to be performed at the latter well, every 5th of March, but the pattern, celebrated on the same day, was always held at Errill "Cross Meadow," nearly opposite the church.

Errill Church.—St. Kieran's Church of Errill, is situated about 250 yards south-east of the old monastic site. It is very fairly preserved, though unroofed for centuries. It is 49 ft. 9 in. in internal length, and 21 ft. 10 in. in width. The

walls are 3 ft. 7 in. thick, and are built of rough stones ; the coins, however, are chiselled. The side-walls are 20 ft. high, being thus much higher than those of most of our old churches. It had three narrow loops or windows, that in the east gable being 7 ft. high and about 7 in. wide. The door, which is in the south wall, is broken on the outside ; it is slightly curved at top, on the inside, and 6½ ft. high. There is a plainly built credence beside where the altar stood. Probably this church is not of later date than the 12th century.

Among the inscriptions inside the church are :—

"Here lyes ye body of William Delany who departed May ye 15, 1711 aged 55 years.

"Here lieth ye body of Catheren Fitzptrick wife to Edmond Fitzpatrick, who departed this life Janvary ye 15th 1724. Rst. in pace. Edmond Fitzpatrick of Rathnelvch who lived there about 150 years and designs to be bvried vnder the same tombstone and the Lord have mercy vpon his soul. Jan : ye : 16 : 1732 : ye : ab. : sd. [*i.e.* above-said] Edmd. : was : interred."

"Here lie interred the remains of the Reverend Philip Purcell, P.P. of Rathdowney, Skerke, and Donamore, who, on the 3rd of January 1792, changed this mortal for an immortal life, at Mt. Oliver, in the 41st year of his age. . . . . .

The monument containing the following high-sounding inscription is broken, and some of the fragments missing ; the inscription, too, is much obliterated : the missing and illegible words and letters are, however, here supplied in italics :

"Hic jacent proenobilis D. Joannes Stapleton
*supre*mus D. de Drum in Com. Tip., eius uxor D.
*Joh*ana O'Meagher, variaeque eorumdem proles,
*et gene*r *proe*nobilis D. Cornelius O'Ryan
*supremus D.* de Gortenossy in Com. Tip. cum sua
*ux*ore D. *Maria* Stapleton quorum filius D. Edmundus O'Ryan S.T. D. Celsissimi Electoris
*T*revirinsis in Aula Matriensi minister in piam
eorum memoriam hoc monumentum apponi
jussit hac decima die Mensis Julii anno D.
1778. Requiescat in pace. Amen."

TRANSLATION :—"Here lie the very noble Mr. John Stapleton, chief lord of Drum, in the Co. Tipperary, his wife Johanna O'Meagher, and their children ; also their very noble son-in-law, Mr. Cornelius O'Ryan, chief lord of Gortenossy, in the Co. Tipperary, with his wife Mary Stapleton, whose son Mr. Edmund O'Ryan, D.D. Agent of his Excellency, the Elector of Treves, at the Court of Madrid, got this monument erected to their memory, July 10th, 1778. May they rest in peace. Amen."

The above Dr. O'Ryan was born in Lismurragha, in this parish, and was a relative of the Very Rev. Dr. Stapleton, who founded the Stapleton burses in Louvain, and who died in 1694. On the 1st April, 1749, he was elected to one of the family burses in Louvain, and he took out degrees there in 1752. In 1762, another Rathdowney man named Edmund Stapleton (Edmundus Stapleton, Radoniensis), also took out his degrees in that College. Dr. O'Ryan died in Spain and is buried there. A silver chalice, presented by him to Rathdowney parish, is now in use in the chapel of Ballyfoyle.

In the churchyard of Errill, rest all the old Catholic families of the district, the Dowlings, Campions, Guilfoils, Connors, &c.

ERRILL WAYSIDE CROSS.—This cross, or rather what remains of it, for the top and arms are broken away and lost, stands at the cross-roads of Errill ; beside the graveyard, in a large cut-stone, chamfered pedestal, supported by a massive graduated base of four steps. The full height of the base and pedestal, taken together, is 8 ft. ; the shaft, which is the only part of the cross remaining, is 34 in. high, 15 in. wide, and 8 in. thick. About 1860 the whole structure being in a dilapidated condition was repaired by the first Lord Castletown. On the upper part of the front, or eastern face of the shaft of the broken cross, there is a shield sculptured with the coat of arms, in relief, of the Lords of Upper Ossory, viz. ; *sa. a cross saltire arg., on a chief ar. three fleurs de lis or* ; crest—*a dragon reguard. vert, surmounted by a lion guard. sa.* ; supporters—*two lions sa. armed and langued gu.* ; the family motto, *Ceart laidir aboo*, is worn away. Underneath the shield is the following much worn and almost illegible inscription in raised Roman capitals :

"FL . . RENCE Y . . BA
. . ON OF VPP. OSSR$^{Y}$
DIED 11° F$^{Y}$. 1613
& KATERIN MO . .
..E HIS WIFE DYE..
THE X$^{R}$ 30, 1612."

That is : "Florence the Baron of Upper Ossory, died 11° February, 1613, and Catherine Moore, his wife, died the 30th of December, 1612."

On the back, or west face, is the following, in Roman capitals, occasionally dovetailed into each other ; it is so much obliterated as to be decipherable only after an immense amount of trouble ; the missing and obliterated letters are given here in italics :

" THIS CROSSE WAS
BVILT IN REMEMBR
ANCE OF YE RIGHT
HONORABLE BARON
OF V*PP*ER OSSRY. &
KA*TE*RIN HIS WIFE
BY *THE*YR SO*N* *JE*FF*y*
FI*TZPA*TRY*K ES*Q
UY*RE* OF *BALL*OU
GH*ER*AGHY*N* AND
MARY RYLY HIS
WIFE FORMERLY FERAL.
DESIRING GOD
TO BE MERCIFVL
TO THEYR SOVL
ES. A.D. OVR SAVOR
29 IVLY 1622."

[1] The Irish sound of Errill, as heard in Co. Kilkenny, is *Izzhael.*

## Ballaghrahin.

There is a fine old castle here, all the walls of which are perfect. Its external measurement is 37½ ft. by 30 ft., the walls being 7½ ft. in thickness. There are five storeys, and a garret at the top. There is no stone arch. All the doors are Gothic and of cut-stone. In the fifth storey there is a cut-stone chimney-piece in good condition. A spiral stairway from bottom to top gave access to the upper storeys. There is a cross formed through and through the wall opposite the entrance door, as in Grantstown castle. Each wall has a machicolation a little more than half-way up. There are three cut-stone windows, each consisting of two lights, in the fifth storey; twenty-six narrow loops light the other storeys, the stairway and recesses.

Geoffry Fitzpatrick occupied this castle in the early part of the 17th century. He it was who erected the wayside cross at Errill to remind those who passed by to pray for the souls of his deceased parents, Florence and Catherine, the Lord and Lady of Upper Ossory. He died in August, 1638.[1] By Inquisition of Sept. 5th, 1637, it was found that "Geoffry Fitzpatrick of Ballagherahin was seised, in fee, of the manor, town, and lands of Ballagherahin, Erriell, Garrymorres, Cooletrim, Graigevally and Kilknockan, containing 840 acres; Clonemeyne, 350 ac.; Templecowan, Liss [ ], Killinnillfoyle [*i.e.*, Killmulfoyle] and Cornegihy, 430 ac.; and Knockagha, Carrowfin & Killecha, 45 ac.; all which lie in the territory of Upper Ossory. . . . . The aforesaid Geoffry Fitzpatrick and the Lady Mary Reyly, his wife, are still living. The premises are held of the King *in capite* by knight's service."[2] Though dead long before, his estate was confiscated under his name, in 1653, and handed over to his grandnephew, the traitor Colonel John Fitzpatrick. In 1665, a William Fitzpatrick of "Ballaghrahaim" paid 8s. hearth-money.

## Moonamonra.

Close to Errill village, in the part of Moonamonra known as Garryricken, there is a very ancient graveyard. It is called "the Moat." It consisted of a circular area 50 or 60 yds. across, and enclosed by an earthen rampart. Enclosure and rampart are now to a great extent uprooted. Human skulls and bones have been frequently turned up here. There is no trace of any church. A huge ancient ash called "St. Kieran's Tree," grew beside the Moat, till it was blown down in

[1] See Vol. I., Introd. p. 91.
[2] *Inquis. Lageniae.*

the memorable storm of the 6th of January, 1839. As the tree bore St. Kieran's name, it may be assumed that if ever there was a church in the adjacent graveyard, it was dedicated to the same saint.

### Castlefleming Heath.

There is an obsolete graveyard here, a little to the north of the Great Southern and Western Railway, in Mr. Dowling's "Churchyard field." The burying plot is very small, being only 17 yds. square; there are no remains of the church. There are some rude head-stones, marking the graves of unbaptized children, who alone have been buried here as far as memory goes back. A little to the west, bordering on Castlefleming, but now in Borris-in-Ossory parish, is the townland of Kilmylan, *i.e.*, the Church of St. Maolan or Milan. There is no churchyard, nor tradition of such, in Kilmylan; but the great probability is, that this townland originally extended over and included all the Castleflemings, and thus the burial-place in Castlefleming Heath would mark the site of the ancient church of Kilmylan.

The castle from which Castlefleming derives its name, stood two or three perches north of Castlefleming "Court." It was "in some repaire" in 1657. Only its foundations remained in the beginning of the 19th century, but even these were uprooted many years ago. The "Court" of Castlefleming, a building of about 1700, has been a ruin as long as anyone can remember.

In 1653 Edmund Fitzpatrick, Irish Papist, son of Florence, Lord of Upper Ossory, and ancestor of the present Lord Castletown, forfeited Clonemeene, 588 ac.; Castlefleming, Shianderry, Cooletrim, Brockerry, Knockie, Knockicar and Dirrine Morishagh, 932 ac.; Garriduffe, 232 ac.; Bealamullin, 700 ac. 1 r.; Rathnaleugh and Kilklienagh, 217 ac.; and (jointly with the Duke of Buckingham), Tullecomene and Rahinsheara, 138 ac.; and Culowly, 290 ac. In 1665. Lt. John Gyles paid hearth-money for two hearths in "Castleflemon."

### Eglish.

This is the site of the ancient church of the parish of Rathsaran. The name, as it now stands, signifies *the Church*, the Irish Eaglais, being only another form of the Latin word *Ecclesia*. In old writings the name appears as Eglisiony, Eglishyevin, Eglishin, Egliscowen and Eglis-Owen;[1] but its true form and meaning are unknown. St. Columbkille (June 9th) was patron of the church and parish

[1] *Inquisitions* and *Down Survey*.

of Rathsaran.[1] On the 2nd of April, 1481, Thady O'Brin (*i.e.*, O'Byrne), an Ossory priest, was appointed Rector of Rasarayn in Ossory Diocese and Vicar of the parish and church of Delge, *i.e.*, Kyledellig.[2] In 1797 the fragments of the old church were removed and the present Protestant church was erected partly on its foundations and partly on the graves adjoining it to the south. Catholics are still buried here.

At the west end of the "Churchyard field," and about 110 yds. from the churchyard, there is a slightly raised area, 80 yds. by 55 yds., and surrounded still, in part, by a fosse and rampart. Constant tradition points to this as the site of an ancient Abbey or Monastery. Mid-way between it and the churchyard there is a rath 60 yds. in diameter, but its enclosing ring has been almost entirely removed. From these remains it may be concluded that Eglish was an ecclesiastical centre of some importance in early ages. Saran's Rath, the fine earthen fort which gave name to this parish, is situated beside the Protestant Rector's manse.

## Donnaghmore.

The old church was taken down in 1821 and the present Protestant church built on its site. Like every other Domhnach-mor in Ireland, it was dedicated to our National Apostle, St. Patrick. In the first half of the 15th century Patrick Obnagi or Obnoeci was Rector of Donnaghmore. He afterwards became a Canon Regular of St. Augustine, and was appointed Prior of the Holy Island of Monahincha. By Papal Brief of June 12th, 1455, he was permitted to exchange Priories with Dermot O'Meagher, Prior of Aghamacart.[3] He was dead in 1466. The only inscriptions of interest, in Donnaghmore, are :—

"I.H.S. Here Lyth. the Bodys. of John. Molloy of Gragueualla Esq. who died Dbr. ye : 16 : 1718 agd. 38 & the Honle. Ellth. Molloy his wife, sister to ye : late Lord of Upr. Ossory, she died in ye year 1754, agd. 75 yrs.

"I.H.S. Here lyeth the body of Brian Molloy, Esq., grandson to Captin. Kiran Mly. and n.to B. late Lord. Barron of Vper. Osry. deseased May 1762 aged 50 yrs."

St. Patrick's holy well is a little to the north-west of the graveyard, but it is now closed, a great rock having been rolled into it about 1845. Beside the well is Donnaghmore "Moat," a truncated cone, 11 yds. in diameter at the top and about 22 ft. high. There is neither trace nor tidings of Donnaghmore castle, though it is mentioned in documents of 1571 and 1621. Donnaghmore is now a very poor

[1] Bishop Phelan's *List.*
[2] Bliss's *Extracts from Papal Rescripts.*
[3] Theiner's *Monumenta.*

village, but about 1800 it was a place of some importance, numbering, probably, three times as many houses and inhabitants as at present.

Among the celebrities of Donnaghmore must be reckoned the Rev. Peter Alley. He was appointed Protestant Rector of Donnaghmore, Feb 24th, 1701, and died at the Rectory House, Ballaheggadon, in August, 1763, aged 110 years and 2 months. He was grandson of William Alley, Bishop of Exeter in Queen Elizabeth's reign.[1]

## Castletown.

To distinguish it from the other Castletowns in Upper Ossory, it was formerly called Castletown-Chriffin. Criffin and Crihin represent, according to local peculiarities of pronunciation, the sound of the old Irish christian name Cṙıoṁ-ťann. On the 10th June, 1601, "Cryphon Mc Fynen [Fitzpatrick] of Castletown, husbandman," was pardoned; and on the 13th March, 1613-14, "Chriffin Mc Fynyn, of Castletown-Chriffin," was seised of the town and lands of Castletown-Chriffin. In the Down Survey Books of 1657 it is stated that "there is at Castle Cruffin and Downoghmore [in the parish of Downoghmore] two castles, one ruined, the other in some repaire, and the ruins of a church, and a mill in repaire with severall houses and cabbins."

All that remains of the castle of Castletown-Chriffin, is a side-wall 25 ft. high and 35 long; it is 5½ ft. thick at the ground and 4 ft. higher up, and built of very small stones, mostly thin flags. There is a window near the ground 7 ft. high and 2 ft. wide externally. When perfect this castle probably bore a strong resemblance to the castle of Kilbreedy.

## Akip.

In Irish this name would be written Aṫ-a'-Cıp,, *i.e.*, the Ford of the Ceap. or stump of the withered tree. There was a church here in remote times, but its remains were destroyed long ago. The graveyard, which was used for interments down to the beginning of the 19th century, was uprooted and tilled about 1830. The site of the church and graveyard occupies the top of a green, grassy knoll in the "Churchfield" of Akip, and is well known. In the adjoining townland of Tinnaclohy (Tigh na cloiche, House of the Rock), there is a great rath with a

[1] See *Slater's Public Gazetteer*, Aug. 30th, 1763

double line of circumvallation; another rath in this townland is called *Skayhawn*, or [rath] of the bushes.

## Beckfield.

Beckfield is so called from a spinster lady named Beck or Rebecca Flood, who built Beckfield House more than a century ago. It had been previously called Ballyawly, the Anglicized form of the original Irish name, which is Béal-áṫa-Amḃaiḋ (pronounced *Bayl-aw-Oulee*), that is, Awley's Ford. The ancient ford is now marked by the bridge, on the public road, at the junction of the four townlands of Broccagh, Duhyneill, Beckfield and Farranville. There is a large rath in Beckfield 20 or 30 perches west of this bridge. It is partly square, and has a double rampart on the north and west sides, the outer one being high and very wide and massive. A low, irregular enclosure within the rath marks the site of some ancient building. Outside the rath is "the Old Street," where there are extensive foundations of buildings beneath the surface of the field. A castle or large residence is entered here on the Down Survey Map of 1657.

Geoffry Fitzpatrick, son of Brian, 1st Lord Baron of Upper Ossory, lived in Ballyawley, and was the proprietor of the townland, in the second half of the 16th century. He was a State prisoner in 1567; was in rebellion in 1578; and was granted a pardon in 1584. He had two sons, Donnell and John or Shawn. On the 18th March, 1602-3, pardons were granted to Donnell and Shane M'Shearie [*i.e.*, M'Geoffry Fitzpatrick], of Ballyawly, gentlemen. By Inquisition of March 18th, 1613-14, John McJeffry Fitzpatrick was found seised of the towns and lands of Rathnumoyree, Ballyamley (Ballyawley), Ballihanry (Harristown), and Ballivoggy (Ballybuggy). In 1653 John Fitzpatrick forfeited Ballyawly and Garryduff. A John Fitzpatrick paid hearth-money for two hearths in Ballyawly in 1665.

The local tracers often make mention of the "Battle of Baylaw-oulee." It was fought towards the south of the townland, nearly opposite Coolfinn House. When making the present Beckfield road, about 1836, the workmen came upon a great amount of human bones opposite "the bone pit"; the bone pit itself is full of human remains, and the same may be said of the gravelly ridge in the next field, to the west. The combatants in this battle, which was evidently a very serious one, are unknown.

At the north-west of Beckfield, on the bounds of Tinneclohy, there are two adjoining fields, one called "the wart-well field," the other, Aughnacrusha. In the former there is a rough natural rock, 3 ft. square and rising 2 ft. over the surface of the land: the centre of the top surface is pierced with an artificial cavity 16 in.

long, 12 wide and 8½ deep, and slightly rounded at the corners. There is water in this cavity almost always, and as the people believe it possesses virtue for the curing of warts, they call it "the wart well." Taken in connection with the name of the adjoining field, viz., Aughnacrusha, the ford or field of the Cross, it must be assumed that the rock with its cavity, was the base of an ancient cross. There is no tradition of any churchyard having ever been here; however, a rath in Aughnacrusha, dismantled, but not entirely obliterated, in 1850, may have been the site of a burial-ground.

## Mass-Stations and Chapels.

There was a Mass-Station on Knockeel hill. A priest was shot dead here, probably before 1700, in the act of celebrating Mass. His murderers cut off his head and carried it in triumph to the "Garrison," in Rathdowney, where they received the usual reward, £5. For this and other like services to the State, themselves and their descendants were long afterwards known by the soubriquet "na g-ceann," *i.e.*, of the heads.

There was another Mass-Station in the "wart-well field" in Beckfield.

There was another at the north side of Ker. Kelly's rath in Harristown. Mass used to be offered up here early in the 18th century by a friar maintained by Leeum McEman Fitzpatrick.[1] There appears to have been a chapel or "Mass House" here for a short time about 1731.

During some fierce outburst of persecution, probably during the Cromwellian usurpation, the Holy Sacrifice had ceased altogether in the parish were it not for some zealous priest who, braving all danger, took his stand in what may well be called "his last ditch," and celebrated Mass for his people in the Little Derry, a small bog-island very close to the bounds of Co. Tipperary. There was a small wooden structure set up here, but its use was merely to shelter the rude altar. When the persecution abated, the woodwork and altar were removed from the Little Derry and set up in a more central place, in the townland of Graigueavallagh. Tradition hands down that the work of removal was effected by staunch men named Maher, ancestors of the present Mahers of Coolkerry.

The "Chapel Pit" in Graigueavallagh, an old disused sandpit, then became the great Mass-Station for all Rathdowney parish, and continued as such for about a hundred years. Its title of *Chapel* Pit may be regarded as a misnomer, inasmuch as the so-called "chapel" can have been nothing more, at the best of times, than a miserable shed.

[1] See p. 342, above.

GROGAN.—At length came the dawn of better days. Mr. John Burke O'Flaherty, a Catholic gentleman, having acquired the fee-simple of the townlands of Barney and Mount Oliver, made a free grant of an acre of ground, in the latter, for the site of a chapel. This was about 1775. Father James Butler, the P.P., at once set about erecting a small temporary chapel on the new site. When the walls were built and roofing material could not be readily procured, the difficulty was solved by a number of strong men lifting off the roof of the old "chapel" in the Chapel Pit, bearing it *bodily and intact* on their shoulders, and placing it again, in the same condition, on the bare walls of the new chapel. Such is the history of the foundation and completion of the first chapel of Grogan.

This chapel was thrown down and another built on its foundations, in 1791 by Father Purcell, P.P.

The present chapel, the third on the same site, was built by Father Tracey P.P., in 1826, *around* and *over* its predecessor, which was only taken down when the new edifice had been roofed in. Father Tracey rests here, at the intersection of the nave and north transept, but there is no monument marking his grave. Father William Butler, his predecessor, rests here also, it is said, before the high altar, as one steps from the sanctuary into the nave. A chalice belonging to this chapel has the inscription :—"Collected in Grogan for the use of the parish by the Rev. W. Tracey, 1799." A mural slab inserted in the chapel-yard wall has :

"Sacred to the memory of the Rev. Philip Purcell, late indefatigable Pastor of this Parish, who, from the liberal donations of its union, built and ornamented this chapel, in the year 1791, on ground cheerfully bestowed by John Burke O'Flaherty Esqr. May the Lord have mercy on his soul." Amen."

RATHDOWNEY.—There was no chapel whatever in the town of Rathdowney from the Reformation to the year 1820. For a few years preceding the latter date, however, public Mass was celebrated, on Sundays, in the town or its neighbourhood, especially in a large, waste house which stood a few hundred yards from the town, on the right of the road to Lavally, in a field now belonging to John Dunne. In the end of 1817 a 31 years' lease of the site of the present chapel of Rathdowney was secured by the principal Catholic inhabitants of the town. In the Spring of 1818 the chapel was commenced, and on Christmas Day, 1820, the Holy Mass was offered up within it for the first time. In 1867 it was repaired by Dr. Lynch, who also added, at the same time, the sanctuary, sacristy and bell-tower. These improvements are commemorated on a small slab over the front entrance door, inscribed :—

"Hanc ecclesiam jampridem collabentem restauravit & ornavit Adm. Revdus. G. Lynch, hujusce paraeciae Pastor, Anno Salutis MDCCCLXVII."

## Parish Priests.

Rev. Darby Kinin, or Keenan, was P.P. of Skirke, and probably of Rathdowney, in August, 1669.

Rev. Terence, or Turlough, Fitzpatrick was probably the next P.P. In Sept., 1676, he witnessed the will of Thady Mellan of Ballybuggy, and he is mentioned in the will of Rev. James Kavanagh, P.P., St. Canice's, in 1682. The following will, preserved among the Ossory Wills in the Record Office, Dublin, in which testator makes his brother, Torlagh Fitzpatrick, his heir, may possibly have reference to the priest of whom there is here question :

"I doe hereby nominate, constitute and appoint my well-beloved brother Torlagh ffitzpatrick for me and in my name to possess, occupy and enjoy all my temporal goods and chattels now and after my death to be my lawful heir and successor to dispose of as he thinks fit. As witness my hand the 15th day of Augt., 1690.

"Keallagh Fitzpatrick.

"Being present,
Edmd. ✖ ffitzpatrick.
Keallagh Fitzpatrick."

A "Kelatius FitzPatritius, presbyter Ossoriensis, Theologus," Dr. William Daton, and many other Irish priests living in Paris, in August, 1676, wrote, at this date, an indignant repudiation of a charge of Jansenism that had been maliciously circulated against them.

Rev. Denis Creary, P.P., Aghaboe, was also P.P. Skirke, in 1689.[1]

Rev. Denis Cassin, born in 1648, and ordained by Dr. James Phelan, in 1683, was P.P. Rathdowney and Skirke, in 1704, and then resided at Errill.

Rev. Michael Phelan, P.P. Johnstown and Galmoy, in 1704, was probably the next P.P.

Rev. James Phelan was born in Skirke ; studied and was ordained on the Continent ; and, after his return, laboured during the remainder of his life in the united parishes of Rathdowney and Skirke. He died in Skirke, where he lived with his sister, a Mrs. Mahony, on the 15th April, 1747, aged 60 years, and is buried in Skirke graveyard.[2]

Rev. Michael Costigan succeeded, and was P.P. at the close of 1748. He lived in Borraghan, near Errill.

Very Rev. Daniel Kennedy.—In a Diocesan document of the close of 1748,[3] his signature is found attached as "Daniel Kennedy, Praebend. de Moyn, Licentiatus Sorbonicus &c." He was P.P. Rathdowney in 1759. His death occurred on the 18th Dec., 1762.

[1] See pp. 72-3, *supra*.
[2] See inscrip. on tomb, p. 135, *supra*.
[3] See Vol. I., p. 156.

Very Rev. James Butler became next P.P., June 16th, 1763. He was translated to Mooncoin, Sept. 10th, 1783, and thence to Thomastown, Sept. 7th, 1787. The old Register of Rathdowney, which he got carefully transcribed in 1781, but which has since met with bad treatment, begins in 1763. In the part of the MS. containing the Marriages, letters of freedom are recorded to have been received from the following priests of Cashel, Killaloe, and Kildare and Leighlin :

Rev. William Dunne, Parish of Rosenallis (Kildare), Feb. 26th, 1764.
Rev. Martin Maher, Parish of Bournea (Killaloe), March 6th 1764 and April 15th, 1768.
Rev. Andrew Maher, Parish of Temple Twohy (Cashel), July 23rd, 1764.
Rev. Pat. Keely, (name of Parish torn off), Feb. 11th, 1766, and Jany 31st, 1769.
Rev. William Byrne, Parish of Tymoge (Leighlin), Nov. 26th, 1766.
Rev. Walter Morrissy, Parish of Kilavinoge, now in Parish of Templemore (Cashel), Nov. 26th, 1767, Feb. 5th, 1769, and May 23rd, 1780.
Rev. Francis Dunne (name of Parish torn off), Jany. 28th, 1768.
Rev. John Quaney, Parish of Templetoohy (Cashel), Jany. 29th, 1769—Nov. 11th 1784.
Rev. Bryan O'Brien, Parish of Bournea (Killaloe), June 24th, 1770, and Jany. 17th, 1777.
Rev. John Hogan, Parish of Toum (*i.e.*, Toomeevara, Killaloe), July 23rd, 1772.
Rev. William O'Meara, Parish of Kile (Killaloe) Jany. 9th, 1775, and July 7th, 1777.
Rev. Edmond Cormack, Parish of Thurles, July 21st, 1776.
Rev. John McGrath, Parish of Borrisokane (Killaloe), May 18th, 1777.
Rev. James Brookes, Parish of Shilrone (Killaloe), June 1st, 1777.
Rev. Dominick O'Harty, Parish of Bournea (Killaloe), July 22nd, 1777, and June 17th, 1781.
Rev. Thomas Ryan, Parish of Ighleigh, that is, Borrisoleigh (Cashel), Feb. 5th, 1778.
Rev. Valentine Dunne, Parish of Rosenallis (Kildare), July 28th, 1778.
Rev. John Dunne Parish of Roscrea (Killaloe), Oct. 5th, 1783.
Rev. —— Dunne, Parish of Kile (Killaloe), Feb. 23rd, 1784.
Rev. —— Hogan, Parish of Bournea (Killaloe), August 12th, 1784.
Rev. —— Brophy, Parish of Dunleckny (Leighlin), Oct. 15th, 1784.
Rev. —— Conran, Parish of Ballinakill (Leighlin), May 19th, 1783.

Rev. Philip Purcell, son of William, was born in Clougharinka, Muckalee, in 1751. He was ordained by Dr. Troy, in the Parish chapel of St. John's, Kilkenny, June 13th, 1778. Having been C.C. Thomastown, he was collated to Rathdowney, Sept. 29th, 1783. He died at his residence, Mount Oliver House, Jany. 3rd, 1792, and is buried in Errill.

Rev. Denis Cullenan, the next P.P., was translated to Lisdowney in July, 1794.

Rev. Nicholas Shee, born in the neighbourhood of Bennetsbridge, and educated in Bourdeaux, was ordained to the priesthood by Dr. Troy, in St. Canice's chapel, Kilkenny, March 12th, 1785. He was C.C. St. John's and St. Canice's, and was promoted from the latter parish to the pastoral charge of Rathdowney, July 27th, 1794. He died in the end of 1797 or beginning of 1798, and is buried with his friends in the churchyard of Callan.

Rev. William Butler, like his predecessor, was a native of Co. Kilkenny. He studied in the Irish College, Paris, and was ordained by Dr. Troy, in St. Canice's chapel, Kilkenny, May 21st, 1785. An entry in the Register of Rathdowney states that he commenced marriages in this parish, the 1st of February,

1798. After a pastoral charge of a little over four years he departed this life, at his house in Rathdowney, May 28th, 1802, his death being the result of a fall from his horse, the preceding night, at Clarlechawn bridge, outside Rathdowney town. He is said to be buried in Grogan chapel, before the high altar as one steps from the sanctuary into the nave.

Very Rev. William Tracey was born at Marymount, parish of Camross, and received at least part of his education in France, where he narrowly escaped the guillotine at the time of the Revolution. He was ordained by Dr. Lanigan about 1796, after which he was C.C. Rathdowney till 1799. His next Curacy was Muckalee, whence he was promoted to the pastorship of Rathdowney in 1802. He became Treasurer of the Diocesan Chapter in 1837. Having governed this parish 37 years, he died at his house in Barrachill, Oct. 7th, 1839 at the age of 68, and is buried in Grogan chapel. Two of his nephews were respected priests of Kildare and Leighlin Diocese, viz., Rev. William Tracey, P.P. Kilcock, and Rev. Felix Tracey, P.P. Ballyna.

Rev. James Cuddihy.—After Father Tracey's death Skirke was made a separate parish, and Father Cuddihy was then appointed to Rathdowney. The new pastor was born in Blackwood, Lisdowney; received his earlier education in Burrell's Hall; and was afterwards admitted to Maynooth for Humanity, Aug. 30th, 1819. After his ordination, at Pentecost, 1825, he was C.C. St. Mary's, from Oct., 1826, to Jany., 1831, and then Adm. of the same parish till April, 1840, when he was collated to Rathdowney. He died in the house now occupied by Mr. Smith, The Square, Rathdowney, April 2nd, 1850, aged 51 years, and is buried in Rathdowney chapel.

Rev. Martin Cody, son of Oliver Cody and Mary Purcell, was born in Kilmadimoge, Muckalee, in 1798. He studied in Burrell's Hall; entered Maynooth for Humanity, Aug. 30th, 1819; and was ordained with his class-fellow and predecessor, at Pentecost, 1825. He was first on the mission in Birr, Diocese of Killaloe. His Curacies in Ossory were Danesfort in 1829, Mooncoin, Dunnamaggan, Freshford, and then Rathdowney from Oct., 1834 to 1850, when he was appointed P.P. of the Parish. He died June 6th, 1860, and is buried in the parish chapel.

Very Rev. Robert O'Keeffe was appointed next P.P., in Aug., 1860, and V. F. of the Northern Deanery on the death of Father Birch, Oct. 31st following. He was translated to Callan, in January, 1863.

Very Rev. William Lynch, D.D., was born in Ahenure, Callan, in Nov., 1809, and was brother of the Very Rev. Philip Lynch, O.S.A., Callan. Having made the preparatory studies elsewhere, he entered Birchfield for Logic, in Autumn, 1833, and was ordained priest in June, 1838. He was C.C. St. John's (1839-41); St. Mary's (1841-47); Adm. St. Mary's (1847-51); and C.C. The Rower, from 1851 to January 27th, 1863, when he was appointed P.P. Rathdowney and

V.F. of the Northern Deanery. In 1865 he became Chancellor, and, in 1887, Archdeacon, of the Diocese. About 1880 he had the degree of Doctor of Divinity conferred on him by the Pope. After a long and honoured career in the priesthood, he died on the Feast of the Annunciation, March 25th, 1892, in the 83rd year of his age. He is buried in the Chapel-yard, Rathdowney.

Rev. James Rockett, born in Miltown, Kilmacow, May 6th, 1844, studied in St. Kieran's College, and afterwards in Maynooth, where he entered for Rhetoric, Nov. 15th, 1867. He was ordained Dec. 31st, 1872. Having served as C.C. in Tullaroan and Gowran, he became Adm. of Seir-Kieran, June 13th, 1885, and was promoted thence to Rathdowney, May 14th, 1892. He died Good Friday, April 10th, 1903, and is buried in Rathdowney chapel-yard.

Very Rev. William Brennan, D.D., became next P.P., in July, 1903.

# CHAPTER XVI.

## PARISH OF URLINGFORD.

IT embraces the entire civil parishes of Urlingford, Borrismore and Killahy; most of those of Tubridbritain and Canlomtagh; Newtown in the civil parish of Kilcooley; and Moonavrogue, in the civil parish of Ballylarkin. Its area is 13,370 statute acres.

### URLINGFORD.

O'Curry writes that the Irish name of this place is Aċ na n-Urlaiḋe, *i.e.*, the Ford of the Sledgings, and that it originated, according to tradition, in a battle fought here long ago, in which "the Irish and the Danes did *sledge* each other's heads." This explanation of the name, however, does not appear to be correct. Almost everywhere through North Kilkenny Irish speakers call Urlingford *Awnanoorling*, which represents not Aċ na n-Urlaiḋe, but Aċ na n-Urlainn, *i.e.* the Ford of the Lawns or Greens; and that their version, and not that of O'Curry, is the right one is made evident from the Anglicized form under which the name has come down, viz., *Urling*ford, and not *Urley*ford. The Ford, from which the name is taken, is often stated to be a few hundred yards south-west of Urlingford town; but there can be little doubt that the true Aċ na n-Urlainn is marked by the bridge which now spans the Gowl river between the ancient parish church and castle of Urlingford.

The PARISH CHURCH of pre-Reformation times is situated on the brink of the Gowl, in the townland of Islands. Though ruinous, its walls are substantially perfect. It is divided into nave and chancel, the former measuring, externally,

60 ft. by 29, the latter 30 ft. by 20. The walls vary from 3 ft. to 3 ft. 3 in. in thickness; the side-walls are 10 ft. high.

In the north side-wall of the chancel there are two recesses with Gothic arches, each recess being 9 ft. wide, 8 ft. high and 1 ft. 6 in. deep; there is another similar to these, in the south wall. The purpose for which they served is by no means clear. Perhaps they were occupied by the resident priests while chanting the Divine Office in common. In the middle of the east gable there were two curious windows, destroyed within the last few years: they are thus described by O'Curry as he found them in 1839:—

URLINGFORD CHURCH.

"There are two windows in the east gable, broken on the inside, where the distance between them is one foot three inches, and on the outside two feet. They are each four feet eleven inches high and five and a-half inches wide on the outside; the one on the south, round, the other pointed; the arch of the first three inches high, that of the second five inches high. These windows are built of cut-lime-stone and present a very unusual appearance." [1]

In his description of the nave, O'Curry writes:

"There is a broken belfry on the western gable; there is also a small window in it, at about twelve feet from the ground, measuring four and a-half feet in height, two and a-half feet in breadth, on the inside, with a square top covered by a lintel about three feet in length, one and a-half broad and six inches thick; it is twelve and a-half feet from the ground [on the outside], is two feet ten inches high, of which the arch is three inches, is six inches wide at the bottom and five and a-half inches at the top." [2]

This gable was so densely covered with ivy, in Jan., 1896, that it was impossible to get a glimpse of either belfry or window.

About the middle of the north side-wall of the nave, there appears the under-part, now built up, of a very ancient doorway. It is 3½ ft. wide and, at present,

[1] *Ord. Sur. Letter.*
[2] *Ibid.*

5 ft. high, internally, and 2½ ft. wide and 4 ft. high, externally. It is framed, on the outside, with smooth, unchiselled limestone, but it is impossible to say if it inclined after the Celtic fashion, as one of the sides is injured. The masonry containing this broken door is far more ancient than that directly over it. About the middle of the south wall of the nave there is a round-headed doorway 6 ft. 10 in. high and 5 ft. wide, but now it is little better than a breach.

The choir-arch is Gothic, and measures 8 ft. in height by 8½ in width. The centre of the wall containing it is less ancient than the sides of the same wall The whole east end of the nave to a length of 7 ft., where it adjoins this wall, is taken up with a stone-roofed Gothic arch and two stone-roofed recesses, one at each side of the arch and parallel to it. This arch is a continuation of the choir-arch and is of the same dimensions ; from which it will be seen that to go from the nave into the chancel one has to pass through an arched passage 8 ft. high, 8½ ft. wide and 10 ft. long. The two recesses are of the same height and depth as the arch ; they open towards the nave, have neither window nor loop, and are uninjured.

A close examination of the entire building shows that it is the work of two different and long-separated periods. The more ancient portions are confined to the nave, and include all the east end of the north side-wall, to the length of 19 ft. ; all the rest of the same wall, to a height of 4 ft. from the ground (except, perhaps, the last couple of feet, at the west end, now hidden under ivy); all the south side-wall from the battered doorway to the east end, except where a breach marking the place of a window, 12 ft. from the east end, has been lately built up; both sides of the east gable; and the arch and recesses in the east end already described. The less ancient work consists of the chancel, and the following parts of the nave, viz., 40 ft. of the west end of the north side-wall from 4 ft. above the ground to the top ; all the western gable ; all of the south side-wall lying between the broken door and the western gable ; and the choir-arch and central portion of the gable containing it. In the earlier work the walls are built of *very large* stones are strong and solid, and appear as ancient—especially if the external face of the north side-wall be taken into account—as any the writer has ever seen.

There can be no question (1) that a large quadrangular church stood here long before the Norman Invasion ; (2) that it fell into a ruinous condition, owing to the ravages of time or from some other cause ; and (3) that it was restored in the 13th century, when a choir-arch was inserted in the middle of the east gable and the chancel added.

The only sculptured stone around is one of the arch stones of the south entrance door ; it shows a sunk panel ornamented with mullets or, probably, roses in low relief ; it is used to mark a modern grave in the churchyard. None of the

monuments date beyond 1750. Within the church there is a monument over Mrs. Bridget Delany, otherwise Grace, of Urlingford, who died Dec. 18th, 1829, aged 41 years. Mrs. Delany was mother of Rev. John Delany, Chaplain, Castlecomer (died 1870), and grandmother of Most Rev. Dr. Foley, Bishop of Kildare and Leighlin.

The Blessed Virgin, under the title of her Assumption (Aug. 15th), is the Patron of Urlingford church and parish. Her holy well, called "Lady's Well," is in the extremity of the townland of Urlingford, beside the Togher road as it crosses into Co. Tipperary.

URLINGFORD CASTLE, built on the solid rock, is 100 yds. from the ancient church, on the south bank of the Gowl. It is smaller and apparently more ancient

URLINGFORD CASTLE.

than the generality of Kilkenny castles. Part of it has been destroyed, probably to provide materials for the walls of the adjoining mill; the remainder is very ruinous except the under storey, a long, narrow, lofty apartment roofed over with stone and mortar. The ballium or enclosing wall of the courtyard remains to a considerable extent; it was defended on the west angle, by a loopholed, stone-roofed turret, still perfect, and on the east angle by another similar turret now almost entirely obliterated. This castle has been in the possession of the Lords Mountgarret since the 16th century. In the middle of the 17th century it was occupied by Captain Edward Butler (son of Richard, third Viscount Mountgarret, and grandson of Hugh O'Neill, Earl of Tyrone), who was executed by the Cromwellians, in 1653, because while he was in command of the town of Ballyragget,

in 1642, some Freshford Protestants had been murdered there, though he had no participation in, or knowledge of, the crime.

TOWN OF URLINGFORD.—It is very modern, dating only from about 1755. The site is, in part, a cut-away bog. An old man, born in 1746, remembered to have seen turf cut in what is now the centre of the town. In 1801 the town contained 176 houses, (of which 4 were uninhabited and 5 unfinished), a distillery and a malt-house.[1]

AUGHASOLLIS (Ath a' Solais), *i.e.*, the Ford of the Light, may be regarded, as a suburb of Urlingford. In the battle between the Danes and the Irish, referred to by O'Curry as fought in this locality,[2] the former were driven off the field and fled westwards, pursued by the victorious Irish, till they reached Aughasollis. Here, making a last stand, they were utterly routed and their leader, "Mac Turtle," slain. Mac Turtle (Mac Thorgils ? *i.e.* son of Turgesius) was buried where he fell his grave being now marked by Aughasollis "monument bush." (Tradition.)

TINCASHEL (Tigh an Chaisil), *i.e.* the House of the Caiseal or stone fort. The caiseal, which is still perfect, occupies the point of a hill 469 ft. over the sea-level. It is said to have been the residence of a "King paramount," but whether his kingdom included all Ireland, or was confined to Munster or Ossory is unknown.

## BORRISMORE.

This very small parish, consisting of but the townlands of Borrismore and the Ridge, belonged to the Abbey of Jerpoint down to the Reformation. In Irish it is called *Burrismooar* (Buirgeas mór), which signifies the large burgage or burgage land.

The Church of Borrismore, marked "Ardaneena Church," on the Ordnance Map, has been all removed except part of the west gable. Both the gables, also fragments of the side-walls, remained till less than eighty years ago. Attached to the outside of the remaining gable there is a small, low, square building, the entrance to which was from the church; it was covered with a stone roof at the top and was loopholed in the sides. It evidently served as a locker or safe for the vestments, altar vessels, &c., of the church. There is no appearance of a graveyard.

The true name of this church is Teampull Buirgeasa mór, or the Church of Borrismore; but the people at present always call it "Wilton Church," because it is situated in that part of the townland of Borrismore now denominated Wilton Demesne. "Ardaneena Church," the name given it on the Ordnance

[1] *Tighe.*
[2] See p. 361, above.

Map, is absolutely without foundation : the people never heard it called by such a name. The field to the north of the church, and separated from it by the public road, is called "Awrdtineen hill," but it has no connection with the church. It is evident, however, that the field-name was transferred, but without authority, and under a modified and incorrect form, to the church, by the Ordnance Survey Commissioners.

Boher Kierawn, or St. Kieran's Road, came from the direction of Fertagh through "Awrdtineen hill" field, by Borrismore church, by the old town of Borrismore (situated south of Wilton House, where its foundations are still traceable), and thence by the site of the old church of Rathealy.

A little to the west of the church, on the right-hand side of the road to Urlingford, there is a holy well called Thubber Phawdhrig, or St. Patrick's well. From its proximity to the church it is but reasonable to suppose that the patron of the well was not different from the patron of the church.

There is a cromlech in Mr. De Courcy's land in Borrismore. There is also here a rath with underground chambers, which the people call "Raavloughlan's fort," *i.e.* Rath Maoil-seachlainn or Mellaghlen's Rath.

## Clomantagh.

In his letter on the antiquities of Clomantagh Parish, dated from Freshford, Sept. 1st, 1839, O'Curry writes :—

"The name of the parish is not of ecclesiastical origin, but is derived from a large stone, having a cleft or gap in it which stood on the north side of the road, about 30 paces west of the church of Clomanntach. This rock, of which a small portion remains, was, and is still, called Cloch Mhantach, *i.e.* the gapped or cleft stone, and hence the name of the parish.

"The ruined church of Clochmanntach is 64 feet long and 21 feet 4 inches broad, having a pointed door in each side at a distance of 15 feet from the western gable. They are 5 feet 6 inches in breadth and about 7 feet in height. There are two pointed windows in each side, near the eastern gable, measuring 4 feet 8 inches in breadth and 10 feet in height, in the inside, 5 feet 9 inches in height, and 6½ inches in breadth on the outside, two of them, one on each side, still retaining the cut-stone in front. There are two windows in the east gable, of the same shape with the above, about 13 feet high and 4 feet 7 inches wide, on the inside, 10 feet high and 10½ inches wide on the outside, the cut-stones all remaining excepting those of the north side of the more northern window, There is a large and much frequented burying ground attached to it. The western gable has a belfry for two bells ; one of the arches is broken away.

"A few perches north of the church stands the castle of Clochmanntach, in full preservation and still inhabited by a comfortable farmer. The principal door is on the north side, and the ascent to the top is by a flight of 76 stone steps in the north-east angle, each step being 8 inches high. The walls are 7 feet 10 inches thick and have fourteen loop holes and six windows. It stands on the south side of an extensive square court, the strong walls of which remain in good preservation, having several loops and port holes. In the north-west angle of this square is a small round tower [*i.e.* turret], broken at top, about 6 feet in diameter and 18 feet high, the cone being built of handsome cut-stone ; it has three loop-holes.

"There is a large cairn on the top of Clomantagh [hill], called by the peasantry Suidhe Finn, *i.e.* Finn McCoule's Seat. Tighe, in his *Statistical Survey of Kilkenny*, p. 623, says that in his time, anno 1802, it measured 80 paces in circumference ; it now measures but 67 paces.

"The old castle of Balief stands in the townland of Upper Balief. It is of a circular form, 15 feet 8 inches in diameter [on the inside], the walls 8 feet 4 inches thick; the door, which is a pointed one, is on the west side; the ascent to the top is by 50 stone steps, 41 of which are 8 inches thick, and 9 at the top only 6½ inches thick each. An old man here told me that the proper name of Balief was Bally-Hugh, in English, and Baile-Aodha, pronounced Ballee, was the old Irish name; and that the present name is a corruption of the Irish one. The same man told me that the place in this parish called Woodsgift, was always by the Irish called Baile na lochán, *i.e.* the town of the little lakes or pools, and anglicised Lochanstown. Balief castle contains nine loop-holes and three small windows.

"There is a house in the townland of Kilrush which some persons call by the name of 'the castle,' but it has no appearance of a castle now. There was a castle here, however, for I find it on Petty's Map, and Tighe in his *Statistical Survey* says, p. 637, that the castles of Cloghmanta, *Kilrush*, Tubrid, Killeshuran and Balief belonged to the Shortall's.

CLOMANTAGH CHURCH, FROM SOUTH-EAST.

"The Shortalls are pretty numerous at present in this district, and one of them, a comfortable farmer, inhabits the Castle of Cloch Mantach, on which he prides himself not a little. He says that it was Cromwell that stript his ancestors of their property. They are all Catholics.

"There is a well near the mills of Cloghmanta called by the inhabitants Tubber Muire, *i.e.* Lady's Well. It is held in no veneration at present." [1]

The Church of Clomantagh, dedicated to the Blessed Virgin under the title of her Nativity, presents an appearance of considerable antiquity, and dates, most probably, from about the year 1200. The public road passing here has been

[1] *Ord. Sur. Letters*, R. I. A.

run right through the graveyard, cutting part of it off altogether from the church. Though there are several head-stones none of them have any claims to antiquity.

The Castle of Clomantagh has four storeys, all in good order, together with a garret, the oak floor of which is missing. The first storey now serves as a kitchen : the second, as a bedroom ; the third, which is arched overhead, as a store-room ; while the fourth, the ogee-windowed state-room of other days, is no longer utilized. About midway up the castle, on the south-west angle, there is a Sheela nhee Gow, or carving in relief, of a grotesque female figure. On the top of the castle there is a ruined watch-tower called "Mairgread nhee Gearoid's chair." Clomantagh belonged to Mairgread's husband, Pierce *Ruadh*, Earl of Ormond, who settled it (with many other castles and lands) on his second son, Richard Butler, afterwards first Lord Mountgarret. During the Cromwellian regime, Richard, third Lord Mountgarret, was declared to have forfeited the castle and about a third of the townland, which were thereupon granted to Lieutenant Arthur St. George, ancestor of the Kilrush family. Though the Shortalls held great sway in this part of the country previous to Cromwell's time, there is nothing to show that any part of Clomantagh was ever included in their freehold estates.

The great stone cairn on the slope of Suidhe Finn, (locally "See Feeng,") which is the highest point of the Clomantagh range of hills (1156 ft.), was 70 ft. in diameter and, when perfect, about 42 ft. high. It stood nearly in the centre of a circular area, 180 yds. across, enclosed by a stone wall 5 ft. thick. About 1810 most of it was removed and the materials used in building the neighbouring fences. Investigations conducted on the site by the late Rev. James Graves, in 1850, showed that in the centre of the cairn, on a level with the ground, there was a cist lying north and south, formed of about a dozen very large stones, and measuring 6 ft. in length, 4½ in width, and 3½ in depth. Save that the two covering flags, each 5 ft. long and 3 ft. wide, had fallen, the cist was perfect. Within it were found *two human skeletons*, all that remained of the two individuals, renowned, no doubt, in their day, to whom this noble monument had been raised in the far-off pre-historic past. Eight feet south of this cist there was another much smaller, measuring only 2 ft. 9 in. long., 1 ft. 5 in. wide, and 2 ft. deep. It had been opened before Mr. Graves's visit and the urn which it enclosed had been destroyed ; a careful examination of the little compartment, however, disclosed a fragment of the urn (an unglazed, fictile vessel with herring-bone or zig-zag ornament), some of the calcined bones it had contained, and small bits of charcoal.[1]

The part of Clomantagh hill, adjoining Suidhe Finn and the Cairn, is called Knuckillia, which some translate Elbow Hill, *uille* being the Irish for *elbow* ;

[1] *Kilkenny Archæol. Society Transactions* for 1851.

probably the true meaning is Hill of the Wood (Cnoc coille). On the southern slope of the hill, under Suidhe Finn, there is a glen called Glowninnawn, the Glen of the Finnán, *i.e.* of the long, whitish grass.

There are several raths in Clomantagh; the same may be said of nearly all the townlands in Urlingford Parish. Probably there is no district of the same extent in Ireland where raths so much abound.

Among the Irish speakers of North Kilkenny, Clomantagh is generally pronounced *Clŭvounthă;* it is sometimes pronounced *Clŭvaounthă* (a trisyllable).

Balief belonged to the Shortalls of Ballylarkin. By *Inquisition* of April 11th, 1637, it was found that James Shortall, late of Ballylarkin, son of Sir Oliver Shortall of same, had been seised, at the time of his death (March 4th, 1635-6), of the town and lands of Ballyewe (Balief), which were held of the Earl of Ormond. Thomas Shortall of Ballylarkin, Irish Papist, son of James, forfeited Ballyeue, under Cromwell, in 1653.

The explanation of the name of this townland, supplied to O'Curry, and mentioned by him in his letter above, cannot be considered satisfactory. Baile Aoda, Hugh's Town, is, in Irish, pronounced *Bollae* or *Ballae*, and not Ballee, which, according to O'Curry's informant, was the Irish sound of the townland name. A more probable explanation of the name is O'Fee's Town (Baile Uí Fiaċ).

Woodsgift, or Loughanstown (Baile-na-Loċán), also belonged to the Shortalls, but not, it would appear, to the Ballylarkin family. In 1653, Nicholas Shortall, Irish Papist (apparently of Upper Claragh), forfeited the townland, which was then, with several others, granted to Sir Francis Gore. On the 6th August, 1666, Gore received a confirmation of this grant, under the Acts of Settlement and Explanation. Some years later Loughanstown passed to Lieutenant Edward Wood, who, being childless, bestowed it as a gift—hence *Wood's Gift*—on his wife's nephew, George St. George, ancestor of the St. Georges of Woodsgift.

## Tubridbritain.

O'Curry's letter dealing with this parish is also dated from Freshford, Sept. 1st, 1839, and contains the following :—

"The name of this parish is of ecclesiastical origin but is imperfectly given above [*i.e.* as Tubrid]. On Beaufort's map it is marked Tiobraid-Briotain, that is, Briotan's well; and in the *Liber Regalis Visitationis* it is called by the same name. I have no reference to the Briotan whose name this parish bears, but I find in the Irish Calendars, a Saint Briotan of Rath, venerated on the 19th May. The ruins of the church of Tubrid stand in the townland of that name, measuring 65 feet 9 inches in length, and divided by a cross wall at the distance of 38½ feet from the western gable; this part [*i.e.* the nave] is 18 feet wide, the other 16. The two extreme gables and the north wall remain to the full height, but the middle gable is down to the level of the side-walls; a breach in the north side, near the

western gable, marks the place of the door, The entrance to the eastern part [*i.e.* the chancel] was through a door in the south side, of which part of the right-hand side as you go in, built up of large chipped stones, only remains. The place of a window appears by a breach in the same side near the east gable. One side of an arched window remains in the eastern gable built up of cut stone; it might have been about 3 feet 3 inches high and 7 inches wide. There is a small burying-ground attached.

"There is a fine spring well, a little to the south-west of the ruin, which the people call Tubber Patrick or Patrick's well, but hold in no veneration for sanctity. This well was probably the Briotan's well which gave name to the parish, but that name, which is a very un-Irish one, in the lapse of ages is very likely to have been forgotten, and the well called by its present and more popular one.

"The castle of Tubrid stands a little to the south of the church, measuring [internally] 23 feet by 17. It is but 3 stories high, and has a pointed doorway in the north side. The walls are 8 feet 5 inches in thickness, and contain 16 loop-holes and 8 windows." [1]

The Church and entire Parish of Tubridbritain belonged to the Canons Regular of St. Augustine, St. John's Abbey, Kilkenny. The patron saint was St. Patrick, whose well, formerly holy, the great Tiobar (or Tiobrad) Phadraig, is but 100 yds. north of the church. There are many monuments here to members of the Shortall family, but none of them older than about the middle of the 18th century; an altar-tomb has:

"Beneath this monument are deposited the remains of the Rev. Mark (Oliver) Shortall, son of Mr. Michael Shortall of Clomanto. He received Priest's Orders in Kilkenny on the 12th of June, in the year of our Lord 1813, and after a short but virtuous career, departed this life on the 7th of June, 1814, at the age of 25 years. May he rest in peace."

When the writer first visited Tubrid, about 1888, he found, within the chancel, a thirteenth century coffin-shaped floor-slab, then almost perfect; it was 6 ft. long, 2 ft. 2 in. wide at the top, and about 12 in. wide at the end, and had an inscription in Lombardic characters which he was then unable to decipher. In Jan., 1896, at his second visit, the slab was broken into several pieces which lay scattered all round. Having gathered the fragments together, he found what remained of the inscription to read as follows:

[HI JACE]Ꝺ WENN HANE-O-HV!!I :.: A ...
[Ꝺ]VIVS ANIM[E] PROPICIEꝺVR [ꝺEVS]

*i.e.*, Here lies Wennhane O'Hullichan, on whose soul may God have mercy.

Only two of the pieces of this ancient monument are now to be seen, the remainder, containing the greater part of the inscription, having been utilized in the erection of the base of a monument here, in the Summer of 1898.

In the year 941, Muircheartach of the Leather Cloaks, Prince of Aileach, and

[1] *Ord. Survey Letters*, R.I.A.

his 1,000 warriors, in their march round Ireland,[1] rested for a night, at Tubrid, according to a contemporary poem :

> "We were a night at the cold Magh Airbh
> At the wells of the long lived Briotan. (Ag tiobrattaibh Briotain buain.)"

Tubrid is, in truth, a district of wells, for in the townland or its immediate neighbourhood, we have, besides Tubrid-Phadraig, the fine wells of Lughveenawn (the source of the Nuenna river), Tubber Muire, Tubber na Caillighe and Tubber Killeen. One field north of Tubrid Phadraig is *Bawnachompa* (Bán a' Champa), *i.e.* the Camp field, which possibly derived its name from its having been the site of Prince Muircheartach's encampment almost 1,000 years ago. Seeing that the poet who described the Prince's march, makes mention of "the *cold* Magh Airbh" (i Muigh Airbh uair), it is not surprising to find a townland called Foorkill (Fuar-coill), *i.e.* the cold wood, at the present day, in this territory, only a short distance from Tubrid ; there is also here a townland of *Cold* Harbour.

By Inquisition held at the Sessions House, Kilkenny, Feb. 6th, 1621-2, it was found that Nicholas Shortall, late of Upper Claragh, had died seised of the manor, castle, town and lands of Tibbin, otherwise Tibbrudbrittaine, &c., &c. Another Nicholas Shortall forfeited the townland in 1653, when it was granted to the Earl of Ormond. Tradition ascribes the erection of Tubrid castle to Mairgread nhee Gearoid, whose "bed" is pointed out on the top of the old keep. Mairgread's name is connected with many other castles in Co. Kilkenny, but with none, as far as the writer knows, except those over which her husband, the Earl of Ormond, held sway. In the case of Tubrid castle, tradition and public documents would, therefore, appear to be at variance. The probability, however, is that the castle belonged originally to the Ormond family ; that it passed from them to the Shortalls of Upper Claragh, only during the latter half of the 16th century ; and that it was restored to them again, in 1653, by virtue of some ancient claim which they were able to advance.

In an unoccupied house, on the roadside, opposite Tubrid church, there has been set up a chimney-piece taken from the castle ; it bears in relief the date "1596." This cannot be the date of the castle, which must be at least a century older ; it is merely the year in which the chimney-piece itself was first set up. The castle is still inhabited.

## Kildrinagh.

In Irish it is called *Kildhreena* (Cill dhraighneach), *i.e.* the church of the sloe-bushes. The church of Kildrinagh, a parochial church in ancient times,

[1] See Vol. I., Introduction, p. 45.

belonged to the Canons Regular of St. John's Abbey, Kilkenny : it is thus described by O'Curry :—

"The ruined church of Kildreena stands in the townland of that name in this parish [of Tubrid-britain], measuring 42 feet in length and 23 in breadth. The walls remain entire excepting 15 feet of the northern side-wall, near the western gable. This gable has a broken belfry. A breach in the south-side-wall marks the place of the door ; there is a broken window in the same side near the east gable.

"There is a round [headed] window in the east gable 8 feet high and 5 feet 8 inches wide on the inside, 3 feet 6 inches high and 6½ inches in breadth outside, and built up with cut-stone. I have no reference to this place, but I suppose it to be of the same origin with Cill Draighneach, of Idrone, County Carlow." [1]

The patron of the church, according to Bishop Burke, is St. Doranus (Latin) ; in the *Diocesan Statutes* he is entered, but without sufficient authority, as St. Dronnan, a saint whose feast was celebrated on Dec. 12th. The *Book of Leinster* enters in its lists of Irish Saints "Feidlem and Bishop Daurthech in Killahy-drinagh (Feidlem ꝛ Eps. Ḋaurthech i Cill Achaidh Draignige)." There is but one ancient monument at Kildrinagh ; it is a small 13th century coffin-shaped slab, 3 ft. 6 in. long, 1 ft. 3 in. wide at top, and 5 in. wide at the end ; it has a raised floriated cross down the centre, and the following incised Norman-French inscription in Lombardic lettering on the sides :

"ꟻLIS : LAFILEAN FIS : HONIER
GIT ICI DE KI ALME FENE EIT MERCI."

*i.e.* Alis (Alexander ?) Lafileau Fitz Honier lies here, on whose soul may God have mercy.

The FENE in the second line, the writer takes to be a sculptor's error for DIEU.

A couple of hundred yards east of the church, beyond the road, there is a field called "*The Shannahaa*," in which extensive traces of foundations appear. Two fields south of the church, in "the Old Street," stood the town of Kildrinagh, said to have been destroyed ages ago by a king of Munster. On the road-side, under the north-east corner of the church there is a well called "*Brae-ag-ogue*" (Ḃṗeuɡóɡ), or the deceptive, because, though oftentimes full of water, it is perfectly dry just as often.

"Lady Well" is about half a mile away, on the slope of Shragh hill, but the tradition of its having ever been holy, is lost.

Adjoining Kildrinagh is Garryhiggin, called in Irish *Gorrechiggeen*, *i.e.* Higgins' Garden. The townland was forfeited by John Grace, Irish papist, in 1653, and granted to Captain Charles Gore, from whom part of it, called Goresgrove, has

[1] *Ord. Survey Letters*, R. I. A.

its present name. In Andrew Coleman's farm in Goresgrove, there is a well called *Tubberanaen* (Tiobar an ein) or the Bird's well.

The next townland is Garnagale. O'Donovan's Irish rendering of this name is Garran na g-caol, which he translates "the shrubbery of the narrow or slender trees." As the local Irish pronunciation of the name is, however, not Grawnagael, but *Cohir na nael*, it is clear that the true Irish original is Cathair na n-Gaedil, that is, the Stone-fort of the Irish. Blanchfield's Bog is locally known, in Irish, as *Moonavloonshameen*, the Irish pronunciation of Blanchfield, or Blanchville, in this part of the country, being *Bloonshameen*, while in the Barony of Gowran it is *Bloonsheen*.

## Grane.

Grane Hill, a remarkable cone-shaped eminence rising up abruptly in the plain, to a height of 528 ft., is situated on the western borders of this parish, within a hundred perches or so of the Co. Tipperary. It is referred to, in records of the past, as "Grein-Airbh," *i.e.* Grein in the district of Magh-Airbh, and as "Cross Greine" and "Crosnegreny," that is, the Cross of Grein. A very ancient highway from Munster crosses over the top of the Hill, and continues thence by Grane chapel, the church of Tubridbritain, the church of Ballylarkin, and Freshford, to Kilkenny city. This road divides the Hill into two nearly equal parts, leaving that to the south in the present townland of Ballinascarry, and that to the north in Glounreeagh. The Hill is also divided at the top by a long, straight fence, resembling a rampart, very strong and very old, running north and south, and cutting, or rather cut by, the road just mentioned, exactly at right angles. In this intersection of road and rampart may possibly be found the origin of the denomination Cross Greine, a denomination no longer remembered, but still partially preserved in that of one of the four fields on the summit of the Hill, which is always called the "Top of the Cross." There is a rath on the northern slope of the Hill in the present townland of Glounreeagh.

The *Four Masters* enter a battle fought here between the Eoghanachta, a tribe seated about Cashel, and the Ossorians, thus :—

"A.D. 891. A slaughter was made of the Eoghanachta at Grein Airbh (i nGrein Airbh), by the Osraigh, *i.e.* by the son of Cearbhall and the Leinstermen."

Evidences of this battle, in the shape of human bones, have frequently come to light all over the top of the Hill, especially in the "Top of the Cross" field, where two large grave-pits full of human remains were come upon in 1890.

Grane Hill was made the boundary between the Dioceses of Cashel and Ossory at the Synod of Rathbreasail, held about 1118. Thus the Synod defines, according to Keating,[1] that the Diocese of Cashel shall extend in width from Cnamhchill (now Cleghile), near Tipperary, on the west, to "Grein Airbha, that is, to Cross Greine," on the east; and that Ossory Diocese shall extend in width from "Grein-Airbh," on the west, to "Mount Mairge," on the east.

The decree of the Synod of Rathbreasail, fixing the *top* of Grane Hill as the boundary between Ossory and Cashel, appears to have been carried out *literally*, for several centuries. In 1653, according to the Down Survey Books, Pierce Butler, Lord Ikerrin, was proprietor of "*Crossnegreny*, boggy, moorish and scrubby pasture, 120 ac.," *part of the parish of Boolick* (Diocese of Cashel), in the Barony of Slievardagh, and County of Kilkenny; he was also proprietor, according to the same authority, of Garnageale, 151 ac., and "Foorkill in Carnageale, 93 ac." By Inquisition of Dec. 21st, 1692, it was found that, at his death, in 1688, the same Lord Ikerrin, described as of Ballylinch, Co. Kilkenny, had been seised of Carnageale, Feregill (Foorkill) and *Crossgreanie*.

Referring to the *Down Survey Map* of 1655, the townland of Crossnegreny will be seen bounded on the west by the Co. Tipperary, and on the other three sides by "Ballinascarry, 109 ac." and "Glanreah, part of Shragh, 21 ac." The big fence or rampart, already described, on the top of Grane Hill, was its eastern boundary. Since then the townland has been merged in Ballinascarry and Glounreeagh and no longer appears on the Map under its old name. At present the ancient name is handed down in "Grane Hill" and the "chapel of Grane"; and occasionally the entire parish of Urlingford is still spoken of as "the parish of Grane."

By the local Irish speakers Grane is always pronounced *Graeng*, or rather *Girraeng*, and the chapel of Grane, *Shaypeeoll Ghraeng*; they call Ballinascarry (*i.e.* Baile na Scairbe, townland of the shallow-ford), *Bollianascorra*, and Rathclevin, *Rawdeveen*. In Glounreeagh (greyish hollow) there is a well called *Tubbernahyarca* (well of the horn); part of this townland is also called Thounreeagh, *i.e.* the greyish bottom land.

## Killahy.

O'Curry, in his *Ordnance Survey Letters*, writes:

"The name of this parish is of ecclesiastical origin, though we have no direct reference to it There is but one place of the name of Cill-Achadh in the Irish Calendars, but whether this is the place

[1] O'Connor's Translation

or not I cannot say. The ruins of the old church of Killahy stand in the townland of Greenhill, measuring 40 feet in length and 20 in breadth ; a small portion of the eastern gable and 21 feet of the southern wall remain, built of very large stones irregularly laid. There is a small hill in the townland of Killahy called Druim Seaain, *i.e.* John's Ridge or Hill. How the old church of Killahy happens to be placed by the peasantry in the townland of Greenhill, and not in that of Killahy, I cannnot say." [1]

In Irish Killahy is locally pronounced *Killăhă* and *Killŏchă*, *i.e.* Cill Aċaiḋ, the Church of Achadh, or of the Field. The church belonged to the Canons Regular of St. Augustine, Abbey of St. Thomas, Dublin, from about the year 1200 to the time of the Reformation ; and is mentioned in the following charters entered in the *Register* of the said Abbey :—

(1) A charter of William de Druihille, dating between 1177 and 1202, by which he grants the Abbey of St. Thomas, Dublin, the church of St. Bridget of Kilhachad and a portion of land adjacent to it.[2]

(2) A confirmation of the above grant, between 1194 and 1202, by Thomas de Druihille,[3] to which is appended the following note written in 1283 or 1284 :

"' The land [granted to the Abbey] at Killathyt [*i.e.* illahy], is called Lappan, and was held by David de Cros [now Grace], and after him by Gilbert de Cros, deceased, whose heir, Hugh de Cros, is in the custody of the Earl, at Kilkenny. And Elyas de Ippestan purchased the said ward from the Earl, and has the said heir, who is a simpleton (stolidus), in his custody, until he come of age, which will be on the feast of St. Michael next ensuing, in the year 1284."

(3) Confirmation, by Felix, Bishop of Ossory (1178-1202), at the request of Thomas de Druhehull, of Arnold, a cleric canonically received in full chapter, in the possession of the church of the Holy Trinity of Baligilemucki (now Dunmore), and of the church of Killaket, with their appurtenances and the lands situated at each.[4]

(4) An agreement, dating between 1244 and 1250, by which William Madoc, cleric, acknowledges himself to hold the church of Killehayt, with its appurtenances, in the Diocese of Ossory, from the Abbot and Convent of St. Thomas, and undertakes, to pay them, for same, a yearly tax of half a mark.[5]

From the above it is evident that the patron of Killahy, seven centuries ago, was St. Bridget (Feb. 1st). St. Bartholomew, Apostle (Aug. 24th), was subsequently made patron, and appears as such in Bishop Phelan's *List*, Bishop Burke's *Diocesan Register*, and the *Statuta Dioecesana*.

[1] *Ord. Survey Letter*, Sept. 1st, 1839.
[2] Ch. CXLVIII.
[3] Ch. CXLIX.
[4] Ch. CCCLXI, p. 312.
[5] Ch. CLXIV.

The graveyard of Killahy is a small one; it contains no monument of any interest.

The parish of Killahy, which consists of the townlands of Blackbottom (Thowndhuv), Coldharbour, Green hill (Cnoc glas), Hillend (Cnoc na g-capull), Killahy and Lughinny, belonged to the Graces of Courtstown from the middle of the 13th century to the beginning of the 18th. In 1685 it was settled, together with the townlands of Brittas and Inchmore, as her jointure, on Frances, only child of Colonel Richard Grace, of Moyelly, King's County, at her marriage, with her cousin, Robert Grace, eldest son and heir of Colonel John Grace, Baron of Courtstown; and although after the death of her husband and father-in-law, in 1691, the Grace property was confiscated, she was allowed to enjoy her marriage portion till her death in 1716.

The castle of the Graces stood about 500 yds. south of Killahy church. Only a very small fragment of it remains. Beside it are extensive ruins of a fine mansion of about the year 1700, with a fish-pond and lake, both dried up. On the shore of the lake there is a large, rounded block of limestone, standing on end, and 7 ft. high, which formerly served for mooring boats. The demesne wall is fairly well preserved.

Early in the 18th century, Killahy, which from this onward frequently appears under the alias of "St. Alban's," came into the possession of the Cuffe family. In 1715 Maurice Cuffe of Killahy, otherwise St. Alban's, (son of Captain Agmondisham Cuffe, of Castleinch, son of Captain Joseph Cuffe, a Cromwellian), became M.P. for Kilkenny city. He died in 1767, aged 85, leaving no male issue. Of his seven daughters, one, an unmarried lady, succeeded him in Killahy House, where she was accidentally burned to death, about 1775; another was Eleanor, wife of John Hely, Esq., of Foulkscourt; a third, Anne, married her cousin Denny-Baker Cuffe, Esq., by whom she had John, father of William, father of John Otway Cuffe, Esq., born about 1820, now of Arsham in Buckinghamshire, the present proprietor of the Killahy estate.

There are two wells in Killahy, one of which is called *Tubberachreen* (Tobar a'Chrin), or well of the old withered tree, the other is *Tubberatay*, or the Tea well.

## Chapels.

Ballinascarry.—The first chapel built in the parish since the Reformation stood in Nicholas Phelan's field at Ballinascarry cross-roads, at the eastern base of Grane Hill. It dated probably from the 17th century, and had certainly to be abandoned previous to the year 1700. Its foundations remained till some years after 1811, when they were cleared away.

Woodsgift.—When, owing to the severity of the penal laws, Ballinascarry chapel had to be given up, the faithful, for some years, had to assist at the celebration of the Divine Mysteries, in the open air, wherever they could do so with most safety. At length Lieutenant Wood, of Woodsgift, who is said to have been a Catholic, but who was probably nothing more than a liberal Protestant, sympathizing with the people in the religious disabilities under which they laboured, built a chapel for their use (or else allowed themselves to build one) in his demesne, about 500 yds. north of his own residence. On Lieutenant Wood's death, about 1730, his successor at Woodsgift, having no love for the Papists, refused to allow Mass to be said here any longer, and turned the chapel into a stable. At present nothing remains of the chapel but the bare foundations, 42 ft. long and 20 wide, within a little area enclosed by a low earthen fence and known as "the chapel yard." The site is about 100 yds. to the west of the modern Woodsgift House.

Mullaunatthina.—Driven from their late chapel, the people now entered upon what may be called the period of their wandering through the desert. Fully forty years were now to elapse before a Catholic place of worship was to be again seen in the parish or a site for one to be procured. During this time a small, portable wooden structure, like a sentry box, was used for the purpose of sheltering the priest and the altar while Mass was being offered up ; it was kept in no fixed spot, but was carried about from place to place, in the Grane district, to wherever the priest had arranged to say each Sunday's Mass. It was not till 1774 or 1775 that the Catholics of the parish had the consolation of again worshipping God within a chapel's walls. It came about in this way. Barker of Kilcooley, landlord of a great part of the district of Grane, was one of the twelve jurors who, by their verdict, brought Father Nicholas Sheehy, P.P. of Shanrahan, near Clonmel, an entirely innocent man, to an ignominious death, in the year 1764. For this he naturally incurred the odium of the people, and became extremely unpopular. In after years he deeply regretted his share in this lamentable judicial murder, and to ingratiate himself again with his neighbours, he readily acceded to the request of Mr. Robert Butler, of Ballyragget, for a chapel site on his Grane estate This was in 1774 or 1775. The site was granted in the townland of Mullaunatthina, near Grane Hill, and here the chapel, a thatched one, was built. As it was, for a time, the only chapel in the parish, it was, of course, the parish chapel ; and as it was called, from the beginning, the "Chapel of Grane," it naturally followed that at this period and for many years after the parish of Urlingford was almost universally known as the "Parish of Grane." This chapel continued in use till 1833, when it was converted into a school-house. It was taken down a few years ago, and the present Grane National School erected on its site.

Garranconnell.—The present chapel of Grane, built by Father Peter

O'Keeffe, in the townland of Garranconnell, on a site given by Mr. Theophilus St. George of Woodsgift, was commenced in 1833 and finished in the same year. It was dedicated as the *parish church* of the parish, by Dr. Walsh, in 1855, as appears from the following memorandum entered by him in one of the parochial Registers :—

"We have on the 15th day of October, 1855, blessed the church of St. Patrick, being the parish church of Grane, and the cemetery attached to it.

"✠ E. Walsh, Bp."

Clomantagh.—This chapel was built, about 1824, by the people of its immediate neighbourhood, for Father Muldowney, who celebrated Mass for them here on Sundays for some years. It ceased to be used as a chapel about 1833. It is now the National School of Clomantagh.

Urlingford.—The first post-Reformation chapel in Urlingford was built about 1780. It was a low, thatched edifice, 71 ft. long and 22 wide, and stood to the left in the street leading from the town to Urlingford castle. It was in use till 1832. Since then part of it was raised and converted into a dwelling-house for the Curates of the parish. It is now the residence of Mrs. Coyne.

The present chapel was built in 1832, during the incumbency of the Rev Patrick Walsh, P.P. The only inscribed tablet within has :—

"Of your charity pray for the repose of the soul of the Rev. Edmund Kealy, P.P. of Urlingford, who died 24th June, 1880, in the 89th year of his age and 60th of his sacred ministry. May his soul rest in peace. Amen."

## Parish Priests.

Rev. Richard Casse was probably the P.P. in 1658.

Rev. Adam Shee was "Vicar," which here means Pastor, of Urlingford, in Aug., 1669.[1]

Rev. Daniel Holohan was probably P.P. here before his appointment to Freshford, about 1698.

Rev. Martin Archer, born in 1670, and ordained at Kilkenny, by Bishop Phelan, in 1691, was P.P. Urlingford in 1704 and was then residing at Garranconnell. A little later the rigours of the penal laws were put in force against this brave pastor ; for, it appears from an official letter of Oct. 25th., 1714, now in the Record Office, that "at Kilkenny, one Martin Archer, a Popish priest, had been convicted of officiating without taking the abjuration oath and had been sent to Waterford for transportation." How long this Confessor remained in exile is

[1] See Vol. I., p. 118.

unknown. He returned to Kilkenny city, however, and died there Nov. 18th, 1722. He is buried in St. Patrick's churchyard, Kilkenny.

Very Rev. Edmund Butler was P.P. Urlingford in 1748. In 1759 he was P.P. Urlingford, and, at the same time P.P. of the adjoining parish of Gortnahoe, in the Archdiocese of Cashel ("Parochus S. Mariae Assumptae de Urlingford . . . —Insimul Parochus conterminae Parochiae in Dioecesi Casseliensi.")[1] That he was a priest of Ossory, and not of Cashel, may be fairly concluded from the fact of his being promoted to the Canonry of Killemary, April 29th, 1764. He died June 7th, 1765.

Rev. Nicholas Butler became next P.P., June 28th, 1765. He is said to have been born in the neighbourhood of Blackstone bridge, near Kells, and to have removed, when very young, with his friends to Kilmocar, Conahy. He died in Urlingford, early in 1771, and was buried inside Kilmocar church, in the north-west angle, under a large uninscribed flag. His remains were borne on men's shoulders, all the way, from the place of his death to the place of his interment. Some distant relatives of his still survive in Conahy parish.

Rev. Thomas Lalor was appointed next P.P. Urlingford, March 1st, 1771. He resigned the pastoral charge early in 1774. In 1775 he was again appointed to Kilmacow, and was translated thence to Templeorum, January 7th, 1778.

Rev. Rickard Burke became P.P. Urlingford, Feb. 1st, 1774, and was translated to Upperwoods, Feb. 9th, 1776.

Very Rev. Philip Ryan, P.P. Gortnahoe, Cashel, was next appointed to Urlingford, while still retaining his former parish. He was the *first* and *only* Cashel P.P. of Urlingford. He was appointed P.P. Gortnahoe in 1765, and Dean of Cashel some time after. He died April 17th, 1805, in the 30th year of his pastoral charge of Urlingford, and 40th of that of Gortnahoe. His monument in Fennor churchyard is inscribed:

"Hic jacent reliquiae Phillippi O'Ryan, hujusce Parochiae quodraginta fere annos rectoris, necnon Dioecesis Cassiliensis decani. Obiit decimo septimo Aprilis anni millessimi octingentessimi quinti, aetatis suae 89. R.I.P."

Rev. John Kavanagh became P.P. in April or May, 1805; and was translated to Aghaboe in succession to the Rev. Martin Bergin, who died Sept. 1st, 1819.

Rev. Patrick Walsh was appointed next P.P., towards the end of 1819; and was translated to Kilmanagh in Sept., 1840.

Rev. John Walsh succeeded Sept. 22nd, 1840, and was translated to Mullinavat in Sept., 1843, and thence to Slieverue in 1846.

[1] *Registr. Dioecesanum.*

Rev. Edmond Kealy, nephew of Rev. Nicholas Kealy, P.P. Gowran, and brother of Rev. Nicholas Kealy, P.P., Thomastown, was born in Tinniscarty, parish of Lisdowney. He entered Maynooth for Humanity, Oct. 6th, 1813, and was ordained in 1820. He was C.C. St. Canice's (1822-32), and of Mooncoin from 1832 to April or May, 1840, when he was appointed P.P. Windgap. On the 5th Sept., 1843, he was translated to Urlingford, which was the field of his missionary labours till his death, in his 89th year, on the 24th of June, 1880. He is buried in Urlingford chapel.

Very Rev. Edward O'Shea was born in Carhan, parish of Clara, in 1829; studied in St. Kieran's College; and entered Maynooth for Physics, Aug. 26th, 1851. At the end of the ordinary course he became a Dunboyne student, but was called out before the close of his third Dunboyne year, in March, 1859, and appointed assistant C.C. Rathdowney. He was removed to Ballyouskill, in Aug. 1860, and thence to Castlecomer in Nov., 1871. From Castlecomer he was promoted to Urlingford, in July, 1880. He became Canon Theologian, April 30th, 1887. He died Dec. 30th, 1892, and is buried in Grane chapel. He was a very distinguished theologian and an amiable and a popular priest. Among his relatives in the sacred ministry may be mentioned his uncle, Rev. Kieran Bergin, P.P. Tullaroan; his brother, Rev. Thomas O'Shea, who died C.C. Callan; and his nephew, Rev. John O'Shea, now C.C., Thomastown.

Rev. John Bowe became next P.P., January 27th, 1893, and was translated to Thomastown, January 9th, 1904.

Rev. William O'Farrell was appointed next P.P.

# APPENDICES

## APPENDIX I.

### ANCIENT NORTH OSSORY LANDMARKS.

A.

BOUNDARIES OF UPPER OSSORY, A.D. 1621.

(Vide *Inquis. Lageniae*, Com. Reginae, 17 Sept., 1621.)

"THE country or territory of Ossery, otherwise Upper Ossery, has meres and bounds, as they are expressed in English, as follows, viz. —'firste Bunewenbiggs [1] comming into the river of the Noare on the east side, thence along the Noare to the fall of Sruhanbrokingh [2] on the south parte of Betaghlappoge,[3] and along that Sruhanbrokingh unto Knockballehanry,[4] and thence on the south part of said Knockballehanry to the south part of Briskleagh,[5] and from thence directlie to Claisevarlie,[6] and thence to Bearnanaile,[7] and thence along on the south of the Curragstomas [8] till it come to the little foorde at the end of Gortatroyle,[9] and thence along the brook running downe to Aghnabuolidaye,[10] and thence along the same brook to the brooke of Athcarny,[11] and along that brooke to the brook called the Clodagh,[12] and thence to the north west of Beananegh,[13] and thence to a gutt or mire and a ditch

[1] Bun Aбann bige, that is, the Mouth (literally, the *End*,) of the Aбa beag, now the Ouveg, a small river, as the name implies, which, after flowing through the ancient district of Gailin, in Leix, enters Ossory at Loughill Bridge, and joins the Nore at the southern extremity of the townland of Grenan.

[2] This is the tiny streamlet separating Ballinaslee and Tinweer at the point where the Ballinaslee road crosses the boundary line between Co. Kilkenny and Queen's Co.

[3] A clerical error for Belaghlappoge, now Ballyclippoge, which is the name (*a*) of a sub-division of Ballinaslee, bordering on the south side of Tinweer, and (*b*) of a sub-division of Durrow townland bordering on the north side of Tinweer. (—See pp. 225-26, *supra*).

[4] Cnoc Baile h-Anri, the Hill of Ballyhenry or Harristown. This is the rugged hill-portion of Tinweer joining Ballinaslee, on the south, and the public road to Durrow, on the east.

[5] Briorclaċ, also in Tinweer, lies to the south-west of Knockballehanry, and on the bounds of Ballinaslee. The name signifies Brittle Land.

[6] Clair a' mharla, the Marl Pit. There is a "Marla Field" in Ballinaslee, and another, adjoining it, in Tinweer. Clair a' mharla is at the junction of both fields.

[7] Bearna an aille the Gap of the Rock. This Rock is in a field in Seskin (*Mountgarret*) on the bounds of Archerstown.

[8] Now Corraċ bán (*Curraghbawn*, the White Bog), in Archerstown.

[9] Gort a' t-Sruthaire, Field of the Stream. The "little foorde at the end of Gortatroyle" crosses the public road from the Ballagh to Lisdowney, at its point of meeting with the townlands of Seskin (*Mountgarret*) and Archerstown.

[10] Aṫ na buaile duibe, Ford of Buaile dub, that is, of the Dark Buaile or Milking-Place. *Booliaduff* is a well-known sub-division of Aharney. (—See pp. 307-09, *supra*).

[11] Aṫ cairn, or Aṫ a' cairn, the Heaped Ford; now Aharney. (*Ibid*).

[12] Cloitiaċ, *i.e.*, the Muddy. This is still the name of the little stream separating Tinnislatty from Moonaveeniach, a sub-division of Ballykealy.

running through Moyneskrehy,[14] till coming on the north side of Shancourte,[15] and thence to Bealaghnashancurte,[16] and thence to the end of Bealaghbernalacken,[17] and crossing the same to a ditch to Bealaghbearnanacrossy,[18] and the same ditch along the wood till it come betwixt the two wells Tubbernahbruddy [19] and Tobberballerahane,[19] and thence along the ditch or meare on the south side of Rathcuile,[20] and thence along the Gortnasurlogy,[21] and thence along the said ditch to Tyncrowe [22] on the south side, and thence along the said ditch to the river of Goale,[23] and along the Goale to Ahnalarebaine,[24] and thence along the brooke through the woode of Sheaghnabeg,[25] along the said brooke to Ahculkeiraine, and thence to a ditch on the east side of the hill of White's-wall, and directlie to the high waye betwixt Ardaleaska [26] and a great buyshe, and thence on the north side of the said hill of White's-wall till it come to Moynecuilneluman, and thence along the ground of Crannaghduff, and thence mearing betwixt Cranduffe and Gortnapishe to the rath betwixt Mongavi on the east of Gortnapishe, and thence to Skeaghbuolemon,[27] and thence to a brooke running from the river of the Mill [28] of White's-wall, and thence till it come to another brooke that cometh from Belagole,[29] and along that brooke till it come to a meadowe betwixt Castletowne and Rosse, and through the said meadowe till it come to a lane that runneth into the towne of Castletowne,[30] and thence along the ditch of the said lane till it come to the south easte side of Gortnacorragh,[31] and thence to Glasseclone,[32] parcell of Killgortraine,[32] and thence, as the meare runneth, betwixt the said Glassclan and the said Castletowne, to a great stone [33] on the north side of Knockdruyny,[34] and thence along a ditch that runneth on the north side of Knockdruyny, towards Castletowne till it come to a crosse ditch that turneth towards the height of the hill, and so, as the meare runneth,

[13] Binn an Féiche, the Raven's Peak. Now called *Beenganacha*. (—See p. 321, *supra*).

[14] Móin na Sceiche (*Moonashcracha*), Bog of the Screaming [of the wild birds]. This bog or moor is in Gorteenahyla, near Beenganaeha.

[15] Sean Chúirt, the Old Court. The foundations of this ancient building still remain within the circuit of a rath in Ballygooney, beside the fence separating that townland from Gorteenahyla. (—See p. 334, *supra*).

[16] The Bealach, or Road, leading to the Old Court.

[17] The Road, or Pass, of Laccan Gap. This pass was evidently so called because it crossed from Bunlacken, by a gap, over the Cullahill Mountain and thence to the bounds of the Co. Kilkenny and Queen's Co.

[18] The Pass of the Gap of the Cross. This pass led from Spa Quarter otherwise Gort-Raithinge, the Ferny Field. (Cullahill), by "the Crush" (*i.e.*, cross), over Cullahill Mountain.

[19] These are the two wells now called *Lughany* and *Gliggisha*, the former in Oldtown, the latter in Coolnacrittia, between which the boundary fence separating Co. Kilkenny and Queen's Co.. still runs. (—See p. 233, *supra*).

[20] Ráth Cuill, Rath of the Hazel. The people call it *Raw-cnile*. It is in Oldtown on the bounds of Coolnacrittia.

[21] This name is now forgotten.

[22] Tigh an Chró, House of the Cattle Pen. This is in Oldtown, at Barton's Mill. The people call it *Tim*crow; it is called *Tom*croe in the Down Survey Books. (—See p. 234, *supra*).

[23] Gabal, *i.e.*, the Fork. Now the River Gowl.

[24] Áth na Lárach bháine, Ford of the White Mare. This is the ford, or rather rivulet, separating the townlands of Ballinfraas and Mooneenamuck.

[25] The south-western half of Ballinfraas is still called *Shunnach*.

[26] Ard a' Leara, Height of the Rath or Fort. The site of this rath is pointed out at Shrabaun cross-roads.

[27] Sceach Buaile Eadmuin, *i.e.*, Sceach of Boolia-Edmond, now Ballyedmond. This *Sceach* is at present known as Sceach Ghráine, *i.e.*, Sceach of [a woman whose christian name was] Grania or Grace. It is on the fence separating Ballyedmond from Ballyphilip.

[28] The mill stood in Whiteswall, on the bounds of Ballyedmond and Castletown.

[29] Béal Átha Gabair, Ford of the Fork or Angle. This ford, now bridged over, is on the road from Castletown to Whiteswall, where the stream separates both these townlands.

[30] The "town of Castletown" stood in the "town of Castletown field," the only field in that townland situated on the right of the road from Ross to Kyle.

[31] Now called "Gurtnacurragh corner." The name is applied to a small portion of Kyle townland, running in a sharp angle into "the town of Castletown field."

[32] Glar Cluain, the Grassy Lawn; Killgortraine, *i.e.*, Coill Ghuirt Gadain, Wood of the ferny field, now the townland of Kyle. (—See p. 284, *supra*).

[33] This stone, which was but a few feet in height, was situated in Castletown, on the bounds of Kyle, near Andrew Coleman's house; it was destroyed by blasting about 1870.

[34] Cnoc Dhroime (*Knuckdhrinnia*), Hill of the Hump; now Kyle Hill. (—See p. 310, *supra*).

[35] Now *Bolliavalthizh*, Walter's town. It is part of the townland of Graiguedrisly. (—See p. 282, *supra*).

betwixt the said hill and the lands of Castletowne, till it come to the logh under the foote of the said hill, and so through till it come to a ditch that meareth betwixt Ballewalter [35] and Rathpatricke, and alonge the lane till it come betwixt Graigdrisly and Breakanagh, and thence to Moynely,[36] and thence to Portduffe,[37] Agharra [38] and Breakanagh, and from thence on the south west of Kileghtaragh [39] to the meare of Tullagh,[40] and thence through Direblichte [41] to Moynethamcroe, and thence to Dronard,[42] and from Dronard through the bogg and wood to Knockan-eweratogher, and along the brooke to Buganreigh, and thence along the moore to Claboye, and thence along the brooke to Belanulshaine, and thence along the said brooke to Moynemuckroe, and thence to the river of Oare,[43] and along the river to Moynehinsy [44] as the meare runneth betwixt Culishill and Belaghmore, viz., to Glassenanaher,[45] and thence to Slewnalahagh,[46] and thence betwixt the lisse of the Mounster Cailleagh,[47] and the lisse of the Leynster Cailleagh,[47] and soe along the height of the mountain to Ardcran [48] and to Bearnagleamdoyne,[49] and thence to Tobbernagrosse,[50] and thence to Bearnacormaine, and thence to Insymyne, and thence to Bellagillyngaire, and thence to Conlane.' " [51]

[36] Called, in Irish, *Moonaela*, that is, Móin Eile, the Bog of [the ancient territory of ] Eile,which territory was, centuries ago, split up into the two districts of Ely O'Carroll and Ely O'Fogarty, otherwise Elyogarty. In English this great bog is now incorrectly called the Bog of Allen. Its ancient name should have been anglicised the Bog of Eile (pronounced *Aela*).

[37] Port dub, literally the Black Fort, is now known as "the Black Rath ; " it is in Daniel Kavanagh's land in Graiguedrisly.

[38] Now Baunaughra, in Irish Bán Eachra, Bawn of Aughra, *i.e.*, of the Brake.

[39] That is, Cill Eachta, the Church of Aughra. (—See pp. 282-84, *supra*).

[40] Tullow otherwise Tullowmacjames in Co. Tipperary.

[41] Doire bleachta, Oak-Grove of the Milk or of the Milch Cows, now Derraluchtha in the Co. Tipperary ; it bounds Clonmeen, parish of Rathdowney.

[42] That is Dromard in Co. Tipperary.

[43] Now the River Nore.

[44] Now Monahincha the famous Inis na m-Beo or Insula Viventium.

[45] Glaire an ionachar (*Gloshanunnahar*) the Stream of the Entrils. This stream, which O'Donovan incorrectly supposed to be identical with the Munster River, flows between Ballaghmore in [the territory, but not in the Diocese, of] Ossory, and Cooleeshall in the King's Co. The Kingdom of Ossory is described as at one time extending from this point to Baile Daithi, now Ballydavis in the civil parish of Straboe, Barony of Maryborough, in an Irish poem translated by O'Donovan, from which we extract the following :

From the Bearbha to the Siuir westwards
Extends Osraidhe of high sunny land,
From the soft Bladhma to the sea,
The most irriguous fair part of Banbha.

From Mullach-Inneona the hospitable
Is Osraidhe's part of the land Gailian
Of the country of Flann, eastwards to Leithghlinn,
Fearless the division is defended by its Kings.

. . . . . .

From *Glaise-an-ionathar* forth
To Baile Daithi in re-measurement,
Is the breadth of Osraidhe,
Of aspect how like to loveliness.

It is no falsehood ; from Bearnan Eile
To Conlān-Cinn-Sen t-Sleibhe
Is the entire of Sliabh Bladhma,
Which is a protection in the time of Leinster's weakness.

. . . . . .

[46] The Mountain of the Swampy Lough (Sliabh na Lachaighe) ; now known as *Lochalae*, that is, Lachach fhleibhe, the Swampy Lough on the Mountain. This Lough was drained about 1870. Its dried-up bed is in Garranbaun, on the bounds of the King's County, but in the Diocese of Ossory.

[47] The "lisse of the Mounster Cailleagh," or Hag, is a rath in the townland of Gurteen, King's Co. ; the "lisse of the Leynster Cailleagh" is another rath about a hundred yards more to the east, in the townland of Stuach, in Ossory.

[48] A clerical error for Arderan, that is, Ard Eireann, now the Height of Ireland. Aird Eireann, the highest point of the Slieve Bloom Mountains, attains an elevation of 1733 ft. over the sea level. A pattern is held on the Aird, or Height, every year, on the last Sunday of July, which, from this circumstance, is known in this region as "Height Sunday."

[49] The Beanna, or Gap, of Gleann Doimin, that is, of the Deep Glen. It is now called the Gap of Glandine.

[50] Tobar na g-Crorr, Well of the Crosses. This name is now forgotten.

[51] Conlán-cinn-fen t-Sléibe, that is Conlán at the End [literally the *Head*,] of Sean Sliabh or the Old Mountain. By the Sean Sliabh is meant the entire Mountain range of Slieve Bloom, which is also frequently mentioned in ancient Latin lives of the Irish Saints as "Mons Sinnoir," and "Mons Sinoyr." Conlan (1,005 ft.) is part of the Slieve Bloom Mountains in the parish of Ballyfinn and close to the bounds of Upper Ossory ; it is still known as "Cunlawn Mountain."

## B.

## BOUNDARIES OF THE QUEEN'S COUNTY PREVIOUS TO THE ANNEXATION THERETO OF UPPER OSSORY AND O'DUNNE'S COUNTRY,[1] NOW THE BARONY OF TINNEHINCH.

(From a document of about the year 1561.—See *Fiants* of Elizabeth, in *The Eighteenth Report of the Deputy Keeper of the Public Records in Ireland*, 1886, p. 143.)

"THE bands and mere of the Queen's County in the west beginneth at the Golly,[2] by Gortnycle,[3] and so a miry water called Glassycony[4] northward is the mere to a hill called Knockannegon[5]; thence the river of the Ore[6] is the mere to a brook called Glasshakenoge,[7] and so by it to a moor called Doreroan, and through it to a river or brook called Shroyleruske, and by it still northward to Belavele; thence the river Ownenasse[8] is the mere north to the river Barrowe. From these eastward the Barrowe is the mere to a brook called Ravege, and by it to the brook of Glasshorte. Thence southward as

[1] O'Dunne's Country lay along the northern border of Upper Ossory and was co-extensive with the four ancient parishes of Castlebrack, Kilmanman, Rearymore, and Rosenallis, which now constitute the Catholic parishes of Clonaslee and Rosenallis, and part of Mountmellick, in the Diocese of Kildare. In Irish it is called Uí Riagáin (pronounced *Ee-Raegawin*) and Dúcaid Riagáin (pronounced *Dhŭha-Raegawin*), and in Anglo-Irish records, Oregan, Iregan, Hyregan, and Dooregan. Uí Riagáin, that is, the Descendants of Riagán, was originally the tribe name of the O'Dunnes, and afterwards, according to Irish custom, became the name of the territory occupied by this ancient clan. Dúcaid Riagáin, or Dooregan, means the Territory of [the Descendants of] Riagán. Uí Riagáin was formed into a barony to be known as the Barony of Tinnehinch and became incorporated with the Queen's Co. in or very soon after the year 1572 (—See *Fiants* of Eliz.). Upper Ossory was not annexed to the Queen's Co. till 1602.

[2] Now the Gully river, which unites with the Nore in Dunmore Demesne near Durrow. (—See Abbey of Abbeyleix *infra*).

[3] Now Gortnaclea, parish of Aghaboe. (—See pp. 53-5, *supra*).

[4] This is the little stream separating Donore, in Ossory, from Killeany, in Leix, and emptying itself into the Nore.

[5] Cnocán na gCuan, Hill of the Hounds. This hill, which would now be called *Kruckawnagun*, is evidently in Donore, at the point where the Glassycony flows into the Nore.

[6] Now the Nore. Irish speakers call the Nore *An-ēōzh* (An Feóir), in the nom. case, and *Na-feōrach* (na Feórach), in the gen. case. According to O'Donovan, the name signifies "the grassy river."

[7] This appears to be some small rivulet separating the parishes of Mountrath and Castletown, at Danganroe bridge.

[8] The Owenass river, which rises in the Slieve Bloom Mountains, very close to the borders of Upper Ossory, and joins the river Barrow a little to the north of Mountmellick, formed the south-eastern boundary of O'Dunne's Country.

[9] Now Clogrenan, Co. Carlow.

[10] That is, Ui Duach, in Co. Kilkenny. (—See Vol. I., Introd., pp. 9-12).

[11] Now Slievemargy, a Barony in the Queen's Co.

[12] Now the Ouveg river. (—See p. 381, *n*, *supra*).

[13] Beárna Cloiche Comhraic, or Gap of the Stone of the Battle, now Battle Stone Gap, near Ballinakill, on the bounds of the parishes of Ballinakill and Ballyragget. (—See p. 113, *supra*.)

[14] Glaisín a' Chríchín, that is, the Creesheen, Czheesheen, or Boundary (crioch), Stream. This stream winds its course through Heywood Demesne, and flowing thence, through the town of Ballinakill, separates Castlemarket, in the Co. Kilkenny, from Moneycleere, in the Queen's Co. It is now, generally, but very corruptly, called the *Deesheen*; it is sometimes, also, and more correctly, designated the *Gzheesheen*. Another Críchín river, separating the two civil parishes of Erke and Urlingford in the Co. Kilkenny, has its name now corrupted into the *Geesheen* (*G* hard). In the *Ouing a' Creesheen*, or *Creesheen* river, which separates the ancient townlands of Feddans and Ballythomas, in the Co. Waterford the true sound of Críchín is still preserved.

[15] This brook separates the townlands of Moneycleere and Lisbigney, and the civil parishes of Abbeyleix and Dysertgallen, and unites with the Críchín at the junction of the townlands of Moneycleere, Lisbigney and Castlemarket. It, also, is called the *Gzeesheen* and *Deesheen*; it is well known, too, as the *Dhrimmalooch* river.

Glasshorte goeth to the Blake ford, thence to an end of a wood called Kilcro, and so by Ballybennet, and Ballyboughe, to Cassheardre, which is a ford in the Barrowe, and so the Barrowe is the mere to Cloughegrenan [9] lying south. Thence westward to Eduffe [10] according to the ancient bounds of Slemarge.[11] Thence as the meres of Galleyn go, to a brook called Ownebege,[12] and thence by a ditch to a gap called Barneclohoryg [13]; thence by the brook of Glasshicrohan,[14] to another brook [15] which is the mere to a great stone [16] at the end of a bog called Monekillekynon [17]; thence a ditch [18] is the mere

[16] The "great stone" is about 150 yds. south of "Waters's bridge," on the road from Closhawn to Ballinakill. It is in the point of the angle formed by the meeting of the Cnóčín and a bog-stream separating the townlands of Lisbigney and Garrawn. These townlands and the townland of Rosconnell Glebe meet at this point.

[17] This was evidently the old name of Lisbigney bog; it is no longer remembered.

[18] Should be "thence a bog-stream [viz., that separating the townlands of Lisbigney and Garrawn] is the mere, and thence a ditch is the mere to the high way of Rosconnell." The "mere" crosses "the high way of Rosconnell," on the Garrawn road at the point of meeting of the townlands of Garrawn, Lisbigny and Curraghnacroanacawn.

[19] This "Tougher," or Togher, that is, passage over a swamp or marsh, was near Cragh's public house, at the junction of the townlands of Garrawn and Fermoyle, in Ossory, and Curraghnacroanacawn, in the territory of Leix. The name Tougherdirvall, which is now obsolete, probably represents Tóčar eadar dá ṫaile, the Togher between, that is, separating, the townlands.

[20] Cloċ mhic Céadaiġ, Mac Kedagh's Stone. This stone, which marked the spot at which the townlands of Brandra, Grawinafollia and Watercastle meet, has been removed, and all remembrance of it has passed away.

[21] Its position was on the present road from Abbeyleix to Durrow, at the point of divergence, on Watercastle hill, of the four roads leading thence, respectively, to Durrow, Kylebeg, Garrawn and Baggotspark.

[22] Irish speakers call it *Cushlawn-an-ishka*, Caiṫleán an Uisce, that is, the Castle of the Water, the name, which is quite appropriate, having its origin in the circumstance that the site of the castle of Watercastle is low-lying and, hence, occasionally becomes almost entirely submerged when the adjoining Nore is heavily flooded. This castle belonged of old to the Fitzpatricks, Lords of Upper Ossory. It was "out of repaire" in 1657, according to the Down Survey Books. It was occupied by a Captain Thomas Lyon in 1793, and was then in full preservation. It was subjected to a course of remodelling about 1820, when the top storey and garret were thrown down and a new roof, according to modern style, was put on; two new wings were added about the same time. Save for the loss of the top portion and the substitution of modern windows for the ancient narrow loops, this castle is still perfect. The old sub-divisions of the portion of Watercastle townland lying on the east bank of the Nore are Pawrkalaece and Leddigan (in Irish, Laiġdiġán); the former, which was also called Rathard, *i.e.*, High Rath, is bounded by the townlands of Rath, Fermoyle, and Brandra, the river Nore, and the road from Watercastle Bridge to Abbeyleix; the latter takes in all of Watercastle townland lying north of the road from Watercastle Bridge to Abbeyleix and extending thence, northwards, to the bounds of the townland of Baggottspark, which townland was itself, in all probability, in former times, also included in Leddigan. A field in the division of Watercastle situated on the west bank of the Nore is known as "the Coyne" or "the Cyne"; it is beside the river, and but a short distance from the castle. The Down Survey Books return Barnaby, Lord Baron of Upper Ossory, as proprietor of Kilballintallon (now Kyle), Kilbeg (now Kylebeg), Rathard (now Pawrkalaece), Coolcarbrie, and Lidigan, 591 acres; Garranaconally (now Garrawn), 140 acres; and Watercastle and Kilgrace (now Graceswood), 471 acres. On the highest point of Pawrkalaece, otherwise Rathard, are the remains of a very fine circular rath dismantled many years ago. In the "Chapel Field," at the head of a huge gravel pit, in Grawinafollia, near the bounds of Watercastle, there was a very humble chapel of the penal times. The site is in Abbeyleix parish, but is quite close to the bounds of the parishes of Ballinakill, Durrow, and Ballyragget. The chapel in Grawinafollia continued in use till the erection of its successor in the old town of Abbeyleix.

[23] This is the old road leading from Watercastle Hill to the northern extremity of Baggottspark and separating this townland, on its east side, from Abbeyleix Demesne.

[24] A misprint for Srohenesallagh, Sruċán Salaċ, the Sallagh, *i.e.*, the dirty, stream. This little stream is the northern boundary of the townland of Baggottspark, which it here separates from Abbeyleix Demesne; it flows into the Nore. About a mile north of the town of Abbeyleix there is another Sallagh river; it flows under a bridge marked "Sallagh Bridge" on the Ordnance Map.

[25] Now the river Nore.

[26] Earca Coille a' Ġráiġ, the Swamp of Coill a' Ġráiġ, that is, of the Wood of [some person of the family of] Grace. Coill a' Ġráiġ is now called Grace's Wood. This townland must have extended, in former times, from the Nore, all along west to the bounds of the townland of Kyle so as to include the portion of Dunmore now in the civil parish of Abbeyleix. The Earca, or Swamp, or "miry water," mentioned above, is in the present townland of Dunmore, on the bounds of Knapton Wood and the townland of Kyle.

to the high way of Rosconnell; thence by a ditch to Tougherdirvall [19]; thence by a ditch to a great stone called Cloughm'edough [20]; thence a highway is the mere to the uttermost gate[21] of Castell Usker alias Wauter Castell [22]; thence by a high way [23] to a brook called Sronenesallagh,[24] and by that brook to the river of the Ore.[25] The Ore is the mere to miry water called Askekilgrace,[26] which lieth beyond the wood of Clonoyvam [27] towards Ossarie, and so to a place called Dyrrylane,[28] and from thence as the Golly goeth to Gortnicle."

C.

## BOUNDARIES OF THE TERRITORY OF UI DUACH IN THE 17TH CENTURY.

(Vide *Inquis. Lageniae*, Com. Kilkenny, 1 Maii, 1635).

"THE territory, precinct, or circuit of Idough,[1] in the County of Kilkenny, was of old called [I-] Brenan,[2] but for a long time was, and, at present is, called and designated Idough. It has meres, limits and bounds as they are expressed in English as follows, viz. :—' First, the meares, lymitts and bounds of the said territory, precinct or circuit of land of Idough aforesaid, doe begin at Downanonugh,[3] and soe along the mountain to a towne called Cloanbroack,[4] and so to Garrydeny [5] al' Deny's garden on the north, and along south-east by the meares of Slewmarge,[6] as the bounds and meares of Croughtinecly [7] and Confelie [8] extends and reacheth, the which two last named towns are within Idoagh, and so alonge the mountayne untill you come to the Bushopp of Laughlins lands in the mountayne of Slewty-mare,[9] and from thence alonge, leaving Dromroe [10] and all that parte of the mountayne within the

[27] Now Knapton. Irish speakers in Co. Kilkenny, when using the native tongue, call Knapton *Clooinăvomm*, Cluain a' mhaim, that is, the Mother's Lawn. (—See Abbey of Abbeyleix, *infra*.)

[28] Doire leatan, the Wide Oak Wood. This townland, now called Derrylahan, is on the east bank of the Gully river.

[1] In Irish, Ui Duach, pronounced *Ee-Dhooach*. (—See Vol. I., Introd., pp. 9-12.)

[2] Ui Briaenáin, that is, literally, the O'Brenans. The O'Brenans became owners of Ui Duach previous to the 12th century and, according to ancient Irish usage, gave their own name to the portion of their territory around Castlecomer, which they succeeded in holding possession of after the Anglo-Norman Invasion.—*Ibid.*

[3] Dunán ua n-Duach (pronounced *Dhoonawn-o-nooach*), that is, Dunān, or the little Doon, or Fort, [on the borders] of Ui Duach; now Doonane, a townland lying along the east side of the parish of Clough, Co. Kilkenny.

[4] Cluain breac, the Speckled Lawn; now the townland of Clonbrock, adjoining Doonane.

[5] Garrdha a' Doinnigh, that is Denn's Garden; now Garrydenny, the next townland to Clonbrock.

[6] Sliabh Mairge, or the Mairge Mountain; now the Barony of Slievemargy, in the south-eastern angle of the Queen's Co. In ancient times Sliabh Mairge extended into the Co. Kilkenny, taking in the Kilmogar, Ballysallagh, Johnswell, and Tullabyrne range of hills. (—See Vol. I., Introd. p. 18; also Vol. III., p. 360).

[7] Croiccin cloc, the little croccta, or croft, of the stones; now the townland of Cruttinclogh.

[8] Cuan poill (pronounced *Cooan-file*), the Winding at the Hole, Pit, or Pool; now the townland of Coon. (—See Vol. III., pp. 456-57).

[9] Sleibte ua mbairrche (pronounced *Shlacta-o-marra*), the Mountains [in the territory] of the Ui Bairrche [in Sliabh Mairge]. The Ui Bairrche, descended from Daire Barrach, second son of Cathaoir Mor, King of Leinster, were located in, and were for centuries owners of, the district now comprised in the Barony of Slievemargy. About the beginning of the 11th century this tribe assumed the surname Mac Gorman, subsequently changed to O'Gorman.

[10] Druim ruad, the Reddish Hill, now *Dhrime-roo*, a sub-division of the townland of Coolraheen, near the chapel of Muckalee. As Coolraheen (Cúl Raithin, Raheen Hill) is not mentioned under its present name in old records, we must presume that the original name of the entire townland was Druim ruad. Not only Druim ruad, otherwise Coolraheen, and Knockmajor, but also Coolcullen, otherwise Coolcullenduff, along by "the Bushopp of Laughlin's lands," lay within Ui Duach. Clougharinka and Gaulstown, on the other hand, lay without this territory, at least in the 17th century.

[11] Called in Irish, *An Dyncen rooa*, and, in English, at the present day, the Dynin.

[12] Coill Fóca, Fulk's Wood. This name is now obsolete. It may, however, be partially preserved in Kyleathoggarth (Coill a' t-sagairt, the Priest's Wood), which is the name of a sub-division of the townland of Clougharinka. (—See Vol. III., p. 477).

[13] Diseart ua Lorcáin, the Desert of the Ui Loscain; now Dysart. (—See Vol. III., p. 162).

[14] See Vol. III., pp. 200-02. The Kilmocar and Ballyouskill estates formerly belonged to the Earls of Ormond.

territory of Idough, and soe by the streame or water called Dynyn [11] passing through the wood called Keyliffooke,[12] and soe south-west along the ancient meares of Desert O'Leskan,[13] leaving the said desert with the members and appurtenances thereof within Idough, and from thence north-west by the outmeares of the lands of the Earl of Ormond called Kilmackar [14] and Ballyoskall,[15] and soe alonge by the lord viscount Mountgarrett's lands of Castell O'Maghan [16] and the lands of Coolroe, and so along to the streame of Glassegall [17] which divides Coolroe the earl of Ormond's lands, and Killrush [18] the earl of Londonderry's lands, and alonge the said water or stream until it come to a place called Ballinagerigh,[19] leaving the said Ballinagerigh in Idough, and so to Clycoledobuy,[20] & soe alonge to Downanonogh aforesaid where the said meare first begun."

[15] See Vol. III., p. 118.

[16] Now always called *Cushlawn-o-mecachawin*, that is, Caiſleán ua Miaċáċáin, or the Castle or the O'Meehan's. (—See Vol. II., p. 105). This castle marked the eastern boundary of the Ballyragget estate, while in possession of the Lords Mountgarret, in the 16th and 17th centuries; and it continued to mark it, too, till the same estate was purchased by the tenants, under the Land Purchase Act, in 1904.

[17] Glaiſe Geal, the Bright, Sparkling Stream.

[18] Cill Roiſ (pronounced *Kyle-rish*), the Church of Ros, that is, of the Point or Promontory. On the Ordnance Survey Map, this townland, which is in the Queen's Co., but borders on Co. Kilkenny, is entered as "Ironmills, or Kilrush." Among its sub-divisions are Sampson's Court, *Glannavurdher* (Glean a' mhurdaiſ, Glen of the Murder), *Bool-ee-vara* (Buaile Ui Mhóruda, O'More's Dairy Place), and *Barnadountha*.

[19] This name also appears as Ballanagerath, Ballanageragh, Ballynegorye, Ballynegerye, Ballenegerye, Ballinagerigh and Bealanegearagh; and must be taken to represent the Irish Baile na [n-]Gearraġ, or Beul Áṫa na [n-]Gearraġ, that is, the Townland, or the Ford-Mouth, of the Cuttings, or of the Open Drains. It is still partially preserved in Rathgarra, which is the name of the last townland in Co. Kilkenny where this county joins Kilrush in the Queen's Co. Rathgarra, locally called *Raagarra*, may represent the Irish Ráṫ [na n-]Gearraġ, Rath of the Cuttings; or, as in the case of Attanagh, sometimes, locally, corruptly pronounced *Raattanagh*, the present initial *R* of Rathgarra or Raagarra may be only a modern corrupt prefix; in which alternative the name should now be rendered, in Irish, Áṫ [na n-]Gearraġ, the Ford of the Cuttings. Although in the Inquisition quoted above Rathgarra, otherwise Ballinagerigh, is described as in Ui Duach, and to the present day forms part of Co. Kilkenny, nevertheless an Inquisition held at "Mariburogh," April 30th, 1633, found that it was parcel of the Earl of Londonderry's manor of "Gallenridgwaie otherwise Ballynekill," in the Queen's Co. Indeed it appears to have been a sort of debatable land in the ecclesiastical as well as in the manorial or territorial arrangement. In the year 1607 it was regarded as part of the parish of Gallen, otherwise Disert-gallen (—*Inquis. Lageniae*), now in the Catholic parish of Ballinakill, Diocese of Leighlin; tradition, however, makes it belong to the Catholic parish of Castlecomer, Diocese of Ossory, from early times till about 1770, when, the one family which then occupied it having had some misunderstanding with the priests of Castlecomer, transferred itself, together with the townland, to the jurisdiction of the priests of Ballinakill; and so to Ballinakill parish the townland of Rathgarra has ever since belonged. On the Ordnance Survey Map, Rathgarra is entered as part, not of the civil parish of Disertgallen, but of that of Abbeyleix.

[20] Claiḋe cúil Leiṫiṫ Buiḋe, the Ditch, or Earthen Fence, of the Yellowish Cooliade (Cúil Leiṫeaḋ, Broad Hill). This great artificial boundary fence, beginning at *Knuckoag-risheen* Hill, and continued thence in a northerly direction, to the highest point of Knockardagur Hill (1,001 ft.), and thence to the east till it reaches Doonane, separates the territories of Leix and Ui Duach for a length of four or five Irish miles. Knuckoagrisheen Hill, (998 ft.) whence it starts, appears on an old map of Leix, of the year 1563, as "Sleunotoigre," which is a clerical error for Sleunocoigre, *i.e.*, Sliaḃ na Coiġcriċe, the Mountain of the Boundary. The Irish of the form of the name by which this hill is at present known is Cnoc Coiġcriċín, the Hill of the Boundary [*i.e.*, between Leix and Ui Duach].

# APPENDIX II.

## THE ABBEY OF ABBEYLEIX, QUEEN'S CO.

The Abbey of Abbeyleix, or de Lege Dei, called in Irish, Mainisṫir Laoiġis (pronounced *Monashthir Lheesha*), that is, the Abbey [in the territory] of Laoiġis, or Leix, was founded in the year 1183, in

honour of the Blessed Virgin Mary, for Cistercian Monks, by Cucogry O'More (Cucoigcriċe Ó'Mórṫa),[1] Lord of Leix. Like Jerpoint, it was a daughter of the Abbey of Baltinglass, which was itself a daughter of Mellifont, the parent-house of the Cistercian Order in Ireland. The following record of its foundation is taken from Dowling's *Annals* :—

> "1185. Circa hoc tempus Cowkaggrig de Omoardha, principalis de Clanmelaghlen [2] in Basca [*recte* Lescia] fundavit et dedicavit monasterium de Lege Dei in Lease Carraghain in Lagenia."

Translation:

> 1185. About this time Cucogry O'More, chief of the Clanmelaghlin, in Leix, founded and dedicated the Abbey of Abbeyleix, in Leix Carraghain, in Leinster.

A battle was fought in the vicinity of the Abbey, in 1421, as appears from the *Four Masters* :

> "A.D. 1421. Mac Gillapatrick and the son of Libned a Frene, one of the English, set out with twelve score soldiers on a predatory incursion into Leix, and did not halt till they reached Abbey Leix (Mainistir Laoighis) ; but O'Connor Faly happened to come in contact with them in that country, and attacked Mac Gillapatrick and the English, and defeated and slaughtered them, and his people obtained great spoils of the armour, arms, and accoutrements of the English. O'Connor (Murrough) then returned home ; but he was attacked by a dangerous disease, whereupon he retired among the friars in the monastery of Killeigh, and took the habit of a friar ; but before his death he appointed his own kinsman, Dermot O'Connor, in his place. O'Connor was [only] a month among the friars when he died after a well-spent life."

Henry of Marlborough has the following account of this battle :

> "The seventh of May, A.D. 1421, a great slaughter was made near the Abbey [of Abbeyleix] by O'More [*recte* O'Connor]. Amongst the retinue of the Earl of Ormonde, then Lord Lieutenant, twenty-seven of the English were cut off, the chief of whom were Purcell and Grant ; ten persons of superior rank were made prisoners, and two hundred other men were saved by flying to this Monastery."

The *Four Masters* also record the following :

> "A.D. 1447. [The Abbey of] Abbeyleix, in Leinster (Mainistir Laoighis ui-Laighnigh), in the Diocese of Leighlin, was founded, in honour of St. Francis, by O'More, who selected a burial-place for himself and his descendants in it."

This entry is very confused and incorrect. The Abbey of Abbeyleix was, no doubt, the burial-place of the Lords of Leix ; but it was founded as a Cistercian Abbey long before 1447, and continued uninterruptedly in the possession of the Cistercians down to the Reformation. It is evident that for Mainistir Laoighis the compilers of the *Annals of the Four Masters*, who had but little, if any, acquaintance with the province of Leinster, should have here written Mainistir t-Sratha Baile Laoighis, that is, the Abbey of Stradbally-Leix. The Abbey or Convent of Stradbally belonged to the Franciscans and was the only House of their Order ever established in O'More's territory.

1517 (Feb. 20th). Donough was Abbot of the Abbey de Lege Dei, otherwise Abbeyleix, and, was at the same time, Vicar of Tymoage, now Timoge.[3] He is the only pre-Reformation Abbot of Abbeyleix, of whom there is any record.

1540. Suppression of Abbeyleix Abbey.

1551 (Dec.). By Inquisition taken on Wednesday next before the Feast of St. Thomas the Apostle, and fifth year of Edward VI., the Abbot was found to have been seised [at the time of the Suppression,] of a church and other buildings ; also of 400 acres, English measure, of arable and pasture land ; two parcels of wood, called the Two Parks,[4] containing 12 acres ; 300 acres of moor and marsh in the townland

[1] Pronounced *O'Moora* and *O'Moara* by Irish speakers in Co. Kilkenny ; in Leix the Irish sound of the name seems to have been *O'Moara*. There is a *Bool-Ee-Voara* (Buaile Ui Mhórṫa), that is, O'More's Dairy, in Ironmills, in the territory of Leix, Queen's Co., but close to the borders of the Co. Kilkenny.

[2] The "Clanmelaghlen" were, probably, the clan, tribe, family, or branch, of the O'Mores, descended from Melaghlin O'More, Lord of Leix, whose monument is at Abbeyleix, and who was himself the eleventh in descent from "Cowkaggrig de Omoardha," founder of the Abbey of Abbeyleix.

[3] See a paper on the Rental Book of Gerald, Earl of Kildare, in the *Kilk. Archaeol. Journal* for 1862, p. 117.

[4] Now perhaps, "the Park" of Abbeyleix, that is, all of Abbeyleix Demesne lying west of the Nore, with the exception of Knapton Wood.

of Abbeyleix ; 100 acres of arable land and 9 of wood, called Dromnaclowe [5] ; 6 acres of moor and marsh in Clonkene [6] ; 100 acres of arable and pasture land in Ralyshe [7] ; 100 acres of arable and pasture land in Ravele or Rathevoyle,[8] [6 acres of wood in Lisbigney ;] 10 acres of arable and pasture land, and 2 of underwood, called the half of Clowncore [9] ; 11 acres of underwood called Clone John [10] ; 2 acres of underwood, called Dyrrelaen [11] ; 1½ acres of underwood, called Clonghill [12] ; and 40 acres of moor and marsh in Cloghok [13] ; the whole of the value, besides reprises, of £21 4s. 9d. ; the Rectories of Abbeyleix [14]

[5] Also appearing as Dromaclawe and Dromaclow. The name is now forgotten.

[6] Now Clonkeen, Clonking, or Cloonking, a townland containing the ruins of an ancient church, about two miles south of the town of Abbeyleix. In Irish the townland and church are called *Clooinkeen* (Cluain Caoin), that is, *latibulum amoenum*, the Pleasant or Delightful Lawn. Though now merged in the civil parish of Abbeyleix, Clonkeen formerly gave name to a distinct parish, which had become impropriate in the Prior and Canons of the Priory of Great Connall, Co. Kildare, soon after the Anglo-Norman Invasion, and had so continued down to the Reformation. Soon after the Suppression of the Religious Houses, the Abbey-lands of the Abbey of Abbeyleix—which constituted the Pre-Reformation Rectory of Abbeyleix—and the Rectory of Loughill, appropriated to the same Abbey about the beginning of the 14th century, were amalgamated with the Rectory of Clonkeen. This union continued to be known for more than two centuries as the civil parish of Clonkeen ; but, for the last hundred years or more, has been known as the civil parish of Abbeyleix. The original or pre-Reformation parish of Clonkeen appears to have consisted of part, if not the entire, of the townland of Clonkeen, together with the part of the Barony of Clarmallagh now included in the civil parish of Abbeyleix and comprising the townlands of Baggotspark, Coolcarberry (part of), Dunmore (part of), Graceswood, Kyle Paurkbawn, Stewartsgrove (part of), and Watercastle. The townlands of Ironmills, Rathgarra, and Loughill (part of), very probably made up the ancient parish of Loughill. The remainder of the present civil parish of Abbeyleix, viz., the townlands of Abbeyleix Demesne, Ballymaddock, Ballymullen, Ballytarsna, Blackhills, Boley, Brandra, Clonoghill, Curraghnacroanacawn, Derrylahan, Grawinafollia, Island, Killamuck, Knapton, Knocknamoe, Lisbigney, Poormansbridge, Rathmoyle, Redhills, Tonduff and Tullyroe, together with Ralish, in the present civil parish of Dysartgallen, and Knockbrack, in the civil parish of Clonenagh and Clonagheen, may be taken to have constituted the old Rectory, or Abbey-lands of the Abbey of Abbeyleix, and, so, to represent the munificent endowment of the Abbey by its founder, Cucogry O'More, in the year 1183. On an old Map of Leix, of the year 1563, these Abbey-lands appear as "Franamanagh," that is, Fearann na Manach, or Land of the Monks. The ruined parish church of Clonkeen, a conspicuous object a few hundred yards east of the Railway line from Attanagh to Abbeyleix, consisted of a nave and chancel. The former, *which was the original church*, and is still fairly perfect, dates from before the Anglo-Norman Invasion. The latter, which, with its ogee-headed east window, was an addition of about the year 1400, collapsed from the foundation within the last seven years. The patron saint of this church is forgotten. There is no holy well. There is a tradition of seven Catholic Bishops having met in council here early in the 18th century.

[7] Now Ralish (pronounced *Raalish*).

[8] Now Rathmoyle, in Irish Rath Maol, that is, the Unfinished (literally, the *Bare*,) Rath.

[9] Also called Clonecore. The Irish form of the name appears to be Cluain Cuar, which may mean either the Crooked, the Round, or the Narrow, Lawn. Clowncore, or Clonecore, is, most probably, identical with the northern portion of the present townland of Knapton, or with the part of the townland of Boley included in the parish of Abbeyleix.

[10] This townland, also appearing as Cloghne John and Clonejohne, must be taken to be identical with Knapton Wood (now included in Abbeyleix Demesne) and part, or the whole, of the modern townland of Knapton adjoining same. The Irish name of Knapton, as the writer has heard it from Irish speakers in Co. Kilkenny, is *Clooinavomm*, that is, Cluain a' Mam, the Mother's Lawn. Knapton Wood is called "the wood of Clonoyvam," in a document of the 16th century. (—See *Fiants* of Eliz. ; also p. 386, *n.*, *supra*).

[11] Now Derrylahan, Doire Leacan, the Wide Oak Wood. This townland is bounded on the east by Knapton Wood, and, on the west, by the Diocese of Ossory.

[12] Now Clonoghill, Cluain eo-Caille the Lawn of eo-Caill, that is, of the Yew Wood. eo-Caill, pronounced *Oachl*, is the Irish name of Youghal, Co. Cork. The townland of Clonoghill adjoins Derrylahan.

[13] That is, Clocóg, meaning Stony Land. There is a townland named Clohoge, near Ballinakill.

[14] The parish church of the pre-Reformation Rectory of Abbeyleix stood in Abbeyleix Demesne, on the site of the old Protestant church of Abbeyleix, now the private place of worship of the De Vesci family. The graveyard attached thereto was, until a few years ago, the burial place of some of the old Catholic families of the district, and Catholics have still the right of interment here. It adjoins the site of the Abbey of Abbeyleix. The very close juxtaposition of parish church and Abbey, which obtained here in centuries gone by, also formerly obtained at Aghaboe, Aghamacart, Kells, &c. The name by which the parish church of Abbeyleix was known previous to its appropriation to the Abbey is merely a matter of conjecture. Possibly it was Killamuck, which is the name of a townland partly within, and partly without, Abbeyleix Demesne, and having, at least inside its modern boundaries, no trace of a Cill, or church, to entitle it to its present denomination.

and Leawhill,[15] appropriated to the said Abbot and his predecessors, were found to be of the annual value, besides reprises, of £10. And the Abbot, on the Monday next before the Feast of St. Catherine, in the same year [*i.e.*, in Nov. 1551], was [found to have been] seised, also, [at the time of the Suppression], of 12 acres of arable land, called Knockbracke, or Kyltebreny,[16] in the parish of Tuadewy,[17] of the annual value, besides reprises, of 6s. ; and 10 acres of arable and pasture land in Rahenconoghoe Duff,[18] called Gullardleghe,[19] lying on the river Guelle,[20] of the annual value, besides reprises, of 5s.[21]

The first to receive a royal grant of the suppressed Abbey and its possessions was, probably, Rory Caech O'More, who was son of Connell, and grandson of Melaghlin O'More, whose tomb still remains

[15] Now Loughill. The ruins of the parish church of this Rectory still remain in the townland of Loughill, parish of Ballyragget and Diocese of Ossory.

[16] Also written Kiltobrenin, Kyltybriny, Kyltybrownyne, &c., that is, Cill Tiġ Bhroinnfhionn the Church of St. Broinnfhionn's House. This most ancient church, of which not a trace remains, stood about two miles north of Abbeyleix, in Newtown, a sub-division of the townland of Derrykearn. The encircling churchyard is still, but rarely, used for interments. Its old name has been handed down in the neighbourhood, but under such forms as Kyle-tha-breeheen, Kyle-tha-breheen, Kyle-tha-brucheen, Kyle-tha-Brileen, Kyle-na-brickeen, and Kyle-a-brineen.

[17] Other forms of this name to be met with in 16th century documents are Tuadowy, Twoawewoy, Twoaweway and Two Ofithwy. In Irish the name is written Tuaṫ Fiodhbhuidhe, that is, the Territory of [the tribe of] the Fiodhbhuidhe, or, as they are called, the Muintir Fiodhbhuidhe. This ancient Irish tribe is thus noticed by O'Heerin, in his *Topographical Poem*, where he treats of the ruling families in Leix before the advent of the Anglo-Normans

> "The old Tuath Fiodhbhuidhe of fair land
> Is a good lordship for a chief ;
> The Muintir Fiodhbhuidhe are its inheritors,
> The yellow-haired host of hospitality."

The Muintir Fiodhbhuidhe, scarcely recognizable under their modern surname McEvoy, (called by Irish speakers *'Acawee* and *'Acawwee*, that is, Mac Fiodhbhuidhe), are still well to the fore in both Leix and Ossory. Their tribeland originally comprised that portion of the civil parish of Clonenagh and Clonagheen, now, for the most part, constituting the two Catholic parishes of Mountrath and Raheen, in the Queen's Co., and appearing as the sub-districts of Tovayovi (Tuaṫ Fiodhbhuidhe) and Clandibvi (Clann Fiodhbhuidhe), on a Map of Leix of about the year 1563. (—See *Journal of Kilk. Archæol. Society*, July, 1863). Previous to the Reformation it constituted a parish quite distinct and separate from Clonenagh, and known indifferently as the parish of Tuadewy (Tuaṫ Fiodhbhuidhe), and as the parish of Clonagheen, that is, Cluain Aiṫċeim, or Aithchen's Lawn. The Canons of the Priory of Great Connall, Co. Kildare, had spiritual charge of this parish from about the beginning of the 13th century to the Suppression of the Religious Houses in 1540. The ancient parish church of Clonagheen is now known exclusively as St. Fintan's Church of Cremogue. The parish of Clonenagh proper, constituting the present parish of Ballyfin and portion of the parish of Mountrath, was likewise appropriated to the Priory of Great Connall about the beginning of the 13th century. On the old Map of Leix of about the year 1563, above referred to, it appears as "Feranodovlin," Fearann Ua n-Duinlainġ, that is, the [Tribe-]land of the O'Dowlings.

The "Seven Septs of Leix" were the O'More's, O'Deevys (called in Irish *O'Dheeva*), O'Dorans (Ua Doḃráin, pronounced *O'Dhourawin*), O'Dowlings (Ua Duinlainġ, pronounced *O'Dhooling*), O'Lalors (called in Irish *O'Lawl-hoozh* and *O'Lawl-hoorach*), O'Kellys (Ua Ceallaiġ, pronounced *O'Ceolla*) and McEvoys. After the complete reduction of Leix to English sway, in the year 1608, 289 of the chief men of the "Septs," including 102 of the O'Mores, were transported to Tarbert, in the Co. Kerry.

[18] A misprint for Rahenconoghor Duff, Raiṫín Conċoḃair Duiḃ, that is, Black-Haired Connor's Raheen.

[19] Should have been written Oullardleghe, Uḃallġort liaṫ, that is, the Grey Orchard.

[20] Also appearing as the "Gouly," on a Map of Leix, about the year 1563 ; and as "the Golly," in a document of the same period ; and now known as the Gully. This river separates the two Dioceses of Leighlin and Ossory all along from above the castle of Gortnaclea to almost the bounds of Moyne, near Durrow. In Irish it is called *Gullach-an-oazh*, *i.e.* Ġolaċ an óir, or the Golden Gully. This, too, is the name of a river in the parish of Clonea, Co. Waterford. There is another Gully river in Johnstown parish, Co. Kilkenny. There is a fourth Gully, a tributary of the Clodiach, in the Co. Waterford, where it is called, in Irish, *Ouing an Ghulla* (*ll* broad), that is, Aḃainn an Ġolaiġ, or, the Gulla, or Gully, river. Though its meaning as a *river*-name is unknown, Ġolaċ (plural form Ġolaiġe) is still the name usually applied by Irish speakers in Co. Waterford to a *covered-in, artificial drain ;* should the drain be left *uncovered*, they call it a Ġearradh, or "cut." Uniting its waters with the Co. Waterford *Ouing an Ghulla* above, at a place called Ross bridge (*Drehid na Russa*), is another river known as *Ouing na n-Gullee*, or the Gullee river. Garranagully, a townland in the parish of Ballyragget, is called, in Irish, *Girrawn na n-gullee*.

[21] *Auditor General.*

at Abbeyleix. Rory Caech (*i.e.*, the one-eyed) became Lord of Leix, apparently by English influence, and in opposition to his brother Gillapatrick, the popular chief, about 1542 ; and was slain in 1547 or 1548. By Inquisition held at "Marebrugh," June 17th, 1567, it was found that at the time of his death he was seized, *inter alia*, "of the use and profits of the [Franciscan] abbaye or monestery of Stradbally, and of the abbaye of Leyse, with their appurtenances, by suffrance from the Prince." [22] Abbeyleix Abbey and its temporalities were next granted to one William Cantwell, who as "William Cantwell, of the Monastery of the B. V. M. of Lexe, gent.," received a pardon from the Crown, Nov. 26th, 1549.[23] Cantwell was succeeded, as grantee, by Matthew King, and he, in turn, by Thomas, Earl of Ormond ; as will appear from the following :

"1552 (Feb. 3rd.). Surrender made by William Cantwell of the Abbey or Religious House called the Abbey of Leyse, a church, and other edifices within the site of said Abbey, 40 acres, arable and pasture, 2 parcels of wood called the Parks, 112 acres in the townland of the abbey of Leyse ; Dromaclawe, 100 acres, and 9 acres of wood in the town[-land] of Clonekea (Clonkeen), 100 acres in Ralish, 100 acres in Ranele (Rathmoyle), and 6 acres wood in Lysbege (Lisbigney) ; lying in length from Aghnegawke[24] to Curraghnycranykan (Curraghnacroanacawn), 2 miles, and in breadth, from the water of the river Weyre (Nore) to Loghnemege,[25] 1 mile ; Clonecore, 110 acres arable ; Cloghne John wood, 111 acres ; Dyrrelean wood, 100 acres ; Cloghenahill (Clonoghill) wood, 101½ acres ; which he held by patent for 21 years." [26]

"1552 (Feb. 4th). Lease to Matthew King, of Moyclare, gent. ; of the site of the abbey called the Abbai of Leise, the two parks and other land in the town of the Abbay of Leise, the lands of Dromaclow in [*recte* and] Clonkyne, Ralyshe, Ravele, alias Rathvoyle, Lysnebegnet *alias* Lisvigin (Lisbigney), the half of Clownecore. Clonejohne, Dirrelaen, Clonaghill (Clonoghill) in [*recte* and] Cloghoke, Knockbrake *alias* Kiltibreny in the parish of Tuadowy, and Rahynconoghor Duff called Oullurdluighe. To hold for 21 years, at a rent of £22 4s. 9d. Provided that, the lessee shall not reduce the number of tenants, nor levy any coyn or other Irish exactions upon the tenants ; he shall let to tenants, at certain rents, and not for customs, as much of the land as he shall not keep in his own occupation ; he shall return to the Exchequer before the end of his term a true extent according to the best rent ; every person occupying the land shall have arms to serve the king, and for his own defence ; the lessee or his assigns shall live on the premises ; the lands shall bear all cesses as other lands in Leyse, the demesne lands of the abbey excepted ; the lessee shall not assign without approval of the deputy ; and that all great hawks breeding on the premises be reserved to the King." [27]

"1552 (Feb. 8th). Lease to Matthew Kyng, of Moyclare, gent. ; of the rectories of the town of the Abbaye of Leise, and Leawhill (Loughill) in Leise, parcel of the possessions of the late abbey, called the Abbaye of Leise. To hold for 21 years, at a rent of £10. Reserving to the lord deputy power to take the tithe corn of Leawhill for the use of the forces in Leyse, the value to be deducted from the rent." [28]

"1563 (Feb. 28th.). Grant to Thomas, Earl of Ormond and Ossory ; of the site of the Abbey of Leixe, the lands of Leix, Clonkeyn, Ralyse, Ramoyle, and Cloghoge, Queen's County. To hold in tail male, by the service of a twentieth part of a knight's fee, and a rent of £6 16s. 8d., during the first seven years, and £10 5s. afterwards. Maintaining six English horsemen," &c., &c.[29]

Piers Butler, brother of Thomas, Earl of Ormond, having been in rebellion against Queen Elizabeth, in 1569 and 1570, and having at length made his submission, was, after a considerable time, granted a royal pardon, as "Peter Butler of Lex Abbey," that is, of the Abbey of Leix, March 12th, 1573-4. He still resided at the Abbey in 1580, in which year, according to the *Four Masters*, John, the son of the Earl of Desmond, "a roving and wandering plunderer," joined by "the sons of Mac Gillapatrick, the son of O'Carroll, and a great number of evil-doers and plunderers . . . . went to Leix, and burned and plundered Abbey-Leix (Mainistir Laighi), upon the son of the Earl of Ormond,

[22] *Inquis. Lageniae.*
[23] *Fiants* of Ed. VI.
[24] Though the writer made every effort to locate Aghnegawke (Ath na g-cág, Ford of the Jackdaws) he failed to do so. Its position was, evidently, somewhere at the northern extremity of the townland of Tonduff.
[25] Now *Lughnamuggy*, a pond or lough, on the road side, in Ballypiccas Upper, at the junction of that townland with the townlands of Ralish and Cappanashannagh. It is marked on the Ordnance Map as "Turlough," but the old people of the locality do not remember to have ever heard it called by this name.
[26] Morrin's *Pat. Rolls*, 205.
[27] *Fiants* of Ed. VI.
[28] *Ibid.*
[29] *Fiants* of Eliz.

namely, upon Pierce, the son of James, son of Pierce the Red. He also plundered Port Laoighisi [30] after having slain some of the guards of the town. He carried away from them accoutrements, armour, horses, weapons, and various wealth. In short, he plundered seven castles in Leix in the course of that day."

The Abbey and its temporalities remained in the possession of the Ormond family till about the year 1700, when they passed to the ancestor of Lord de Vesci, the present proprietor of the estate of Abbeyleix.

Dr. Gerald Purcell appears as Cistercian Abbot of Abbeyleix some time between 1620 and 1627, but his title as such was, most probably, merely nominal, as there is no evidence of any re-establishment of his Order having been effected here about this period. "The Reverend Lord Brother Gerald Purcell, Doctor of Sacred Theology, Abbot of Abbeyleix (*Abbas de Lege Dei*), dwelt in London, to the edification of many Catholics, from the year 1633 to the year 1639, when he died. He is buried there." [31]

Abbeyleix Abbey has been completely obliterated much longer than anyone now living can remember. Its site, about 150 yds. east of the river Nore, and about 250 yds. north-west of Lord de Vesci's mansion, is now a flower garden. Here human remains have been frequently turned up, and a family grave containing six human skulls was come upon some few years ago. Here, also, was brought to light, a century ago or more, the two very interesting monuments now resting in the corner of the same garden in which they were discovered. The more ancient of these monuments, which has been re-erected on a modern base of masonry about two feet high, is the covering slab of an altar-tomb, having carved thereon, in bold relief, a full length recumbent effigy of an Irish chief clad in armour and wearing the Irish *bairéad*, instead of the usual helmet, on his head. The following inscription, in raised Old English characters, runs down the edge, at the right side of the effigy, and is continued up the opposite side, where it ends :

Hic Iacet malachias omouer filꝰ eugenthii Cui (*sic*) tamba
[fie]ri[32] fecit anno dni mᶜcccccc·ii cuiꝰ aie ppiciet' deꝰ amẽ[n].

Translation,—Here lies Melaghlin mc Owny O'More, who got the tomb made, A.D. 1502. On whose soul God have mercy. Amen.

It is very strange to find the pedigree of this Melaghlin O'More, inserted, presumably in his own lifetime, in the *Book of Leinster*, under the heading "G[enealach] R[igh] Laigsi," or Descent of the Kings of Leix, in place of another pedigree *which had been deliberately erased to make room for it.* This is by far the oldest as well as the most authentic of all the O'More pedigrees now extant. It is accurate in every respect except (1) that, owing to the recurrence of the same names, the scribe unwittingly passed over a couple of generations ; (2) that he also, by some oversight, failed to include "Cairthinn," the son of Corbmac ; and (3) that he, moreover, should have omitted as redundant the names of "Cearnach," grandson of Mordha, and "Lugdach L.," (*i.e.*, Lugdach Laigsi), great-grandson of Conall Cearnach, the latter being repeated, evidently, by mistake. With the three missing generations supplied in brackets from Mac Firbis's *Book of Irish Genealogies*, the pedigree, otherwise unaltered in any respect whatever, is as follows

G[enealach] R[igh] Laigsi.

Maoileclain m Uaithne m Giollapadraic m Fachtna m Dabith m Laidhsigh m Neill m Laoidhsigh m Concoicrice m Domnaill [m Loighsigh m Concoiccriche [33]] m Laidhsig m Aimergin m Faolain m Aimergin m Cinaotha m Cernaig m Ceinneidig m Morda m Cinaotha m Cernaigh m Cinneidig m Gaoitin m Cinaotha m Caithail m Beraig m Mescill m Maoilaithain m Beraig m Bacain m Aongusa m Nadsir m Bairr m Saoirbile [m Cairthinn] m Corbmeic m Lugna m Eogain m Guare m Eirc m Bacain m Lugdach L. m Lugdach. L. m Laoidhsig. b. m Conuill Cernaigh.

[30] Now Maryborough. The Irish name of Maryborough, to be still heard from speakers of Irish in Co. Kilkenny, is *Purth Lheesha*, that is, Port Laoiġiṡi, the Fort of Leix.

[31] *Triumphalia S. Crucis*, pp. 113 and 189.

[32] The first three letters of this word are lost owing to a small piece being broken off the corner of the tomb.

[33] He was, it may be taken for granted, the Cucoigcriche, or Cucogry, O'More, Lord of Leix, who founded Abbeyleix Abbey, in 1183.

Melaghlin O'More, whose sister Noirin was wife of Brian "na luirech" Mac Gillapatrick, Lord of Upper Ossory, cannot have succeeded to the chieftaincy of Leix till after 1493, in which year, according to the *Four Masters*, "O'More, *i.e.*, Connell, the son of David, was slain at the castle of Baile na m-Bachlach, in Crioch-Bulbach; and Niall, son of Donnell, was made O'More." The date on his monument is probably the date of his death. He was certainly dead before 1520. He had two sons, viz.:

I. Connell, sometimes called Con, of whom presently.

II. Piers, who was Lord or Captain of Leix, Jan. 14th, 1538, but must have died soon after. He had a son, Kedagh, who is referred to in the State Papers, May 13th, 1542, as "Kedau mc Piers mc Melaghlen."

Connell, son of Melaghlin, appears to have been Lord of Leix as early as 1520, as the State Papers on the 23rd July of that year make mention of Leix as the "cuntre[y] of Connyll O'More." He died in 1537. He had issue at least four sons, viz.:

I. "Lysaghe M'Conyll," the eldest son, slain in 1537 or 1538. His son, "Neilan M'Leycy, son of Connell m'Melaghlyn O'More," had a pardon Feb. 11th 1553.

II. Kedagh Roo, or the Red, who is described in the State Papers as Connell's "eldest and best son," that is, after the death of Lysaghe McConyll; was Lord or Captain of Leix; and was slain in rebellion, about 1542.

III. Rory Caech, of whom presently.

IV. Gillapatrick, Lord of Leix, who died suddenly in England, according to the *Four Masters*, in 1548, or, which is more probable, in 1549 or 1550. His widow, Elizabeth, daughter of Brian O'Connor, Lord of Offaly, subsequently became the wife of Brian, first Lord Baron of Upper Ossory.

Rory Caech, son of Connell, son of Melaghlin, was Lord of Leix and was slain at Killnesperoky, in Leix, as the result of a feud between himself and his brother Gillapatrick, in 1547 or 1548.[34] By his wife, the daughter of Pierce, Earl of Ormond, or of the said Earl's son, Thomas, he had the following issue:

(1) Rory Oge, of whom presently.

(2) Kedagh, who died without issue, in 1569.

(3) Callogh, otherwise Charles, who had a grant of Ballyna and other townlands in the Co. Kildare, in 1574. He is the Callogh O'More, the Irish historian, mentioned more than once in the *Annals of Clonmacnoise*. He died at Ballyna, aged about 70 years, March 27th, 1618. By his wife, the daughter of Walter Scurlock, Esq., he was father of (*a*) Rory O'More, one of the principal originators of the great Irish Catholic Uprising of 1641; and (*b*) Lewis O'More, whose son Anthony, of Ballyna, was father of Lewis, of Ballyna, whose only son, James O'More, died in 1779, aged 77, leaving an only daughter, Letitia, from whose marriage with Richard O'Ferrall, Esq., is descended the present More O'Ferrall family.

Rory Oge, son of Rory Caech, son of Connell, son of Melaghlin, one of the bravest of the chiefs of Leix, was slain "by the hand of Brian Oge, son of Brian Mac Gillapatrick," June 30th, 1578. His only son, the famous

Owny mc Rory O'More, the last chief of Leix, slain about Vicarstown, in 1600, left no issue.

The second of the Abbeyleix monuments is a floor-slab, and, when discovered, must have occupied its original position, which was in the floor of the Abbey church. It is broken across near the top; two of the corners are broken, also, and the pieces are lost. A raised eight pointed cross, resting on a graduated base or calvary, occupies the centre of the slab. There are two inscriptions, both in raised Old English lettering. One runs round the edge, on the four sides; the other, giving the name of the sculptor, is cut on the calvary. Both inscriptions are as follows, the missing portions, where the corners have been broken off, also an obliterated letter of the date, being supplied in brackets:

(*a*) Hic iacet willalm⁹ Okella q. me fieri fecit [anno Dñi] M°cccc[c]xxxi. Orate pro [eo.]

(*b*) Willalm⁹ otunny me fabricauit.

Translation.—(*a*) Here lies William O'Kelly who got me made A.D. 1531. Pray for him.

(*b*) William O'Tunny made me.

[34] See p. 391, *supra*.

3 (*a*) Hic iacet petrus filius Jacobi Jubinis butheler cu' suis parētib⁹ q' obiit ī die sci bndi Abb'is A° do' M°cccc°rr°bi° q[u|o' āiab⁹ p[ro]piciet' de⁹ pat' nr & ave maria.

(*b*) Hic iacet Jacobus fili⁹ petri butler q' obiit [*date uncut*].

(*c*) Roricus otuyne scripsi.

(*d*) . . . . . Arēpus rass⁹ om̄ib⁹ dicentib⁹ par' nr & ave . . . . . .

Translation.—(*a*) Here lies, together with his parents, Pierce fitz Oge Butler, who died on the feast of St. Benedict, Abbot, A.D. 1526. On whose souls God have mercy. A Pater Noster and Ave Maria.

(*b*) Here lies James fitz Pierce Butler, who died [*date uncut*].

(*c*) I, Rory O'Tunny, carved this inscription.

(*d*) . . . . . Archbishop of Cashel grants to all who say a Pater Noster and Ave . . . . . .

An altar-tomb. The covering slab has a recumbent effigy, in full armour, of Pierce fitz James Oge. The inscription marked (*a*) above runs down the edge at the left side of the effigy, and is continued up the opposite side, where it ends. Inscription (*b*) is cut on the outer edge of the same slab, parallel to the second line of inscription (*a*). Inscription (*c*) is in the same line with inscription (*b*). Inscription (*d*) occurs on a fragment now inserted in some masonry at the foot of the covering slab, but originally it formed no part of this monument. All the inscriptions are in raised Old English characters. Those marked (*a*) and (*c*) are of same date and the work of the same sculptor, viz., Rory O'Tunny; that marked (*b*) is of slightly later date and is evidently not from O'Tunny's chisel. The Butlers here commemorated had their seat at Clonamilchon, Co. Tipperary, and were ancestors of the Lords Ikerrin, and of their successors the Earls of Carrick.

4. Hic jacent Willms catwell quoda dns de Ballytohyr & Glogheordely q'. obiit xvii luce Aprilis A°. d. [*corner here broken off*] Et Margareta butler ux' eiusd' p[ro qo' aiab⁹ dicetib⁹ pat. & ave coredut' cxx dies idulgecia' q' obiit xxi die mes' novēb'is A°. d'. M°cccc°xxviii°.

Testis sis m[ih]i criste q[uo]d no[n] iac[et] hic lapis iste
Corpus ut ornetur sed sp[irit]us ut memoretur.
Quisq[u]is eris qui tra[n]sieris sta, p[er]lege, plora,
Su[m] q[uo]d eris fuera[m]q. q[uo]d es. p[ro] me, precor, ora.
Et ego ruoricus otymny filius patricii scripsi.

Translation.—Here lie William Cantwell, lord of Ballintogher and Clogharaily, who died April 22nd, A.D. . . . . and Margaret Butler, wife of same, who died Nov. 21st, 1528. To all who say a Pater and Ave for their souls is granted an indulgence of 120 days.

Be my witness, O Christ, that this stone does not lie here to pay honour to the body but to have the soul remembered. Whoe'er thou art who passest, stand, read, lament. I am what you will be; I was what you are. Pray for me I beseech you.

And I, Rory O'Tunny, son of Patrick, carved this inscription.

An altar-tomb. Inscription in raised Old English letters on the covering slab.

5. Hic iacet Johanes catwell quōda dns de Moylassain q' obiit i vigilia sci Patrici A°. do. M°cccc°xxx°ii Et elicia stouc ei° uxor. Roricus otwyne scripsit.

TRANSLATION.—Here lie John Cantwell, lord of Milicent, who died on the eve of St Patrick's day, 1532, and Ellis Stoke, his wife. Rory O'Tunny carved this inscription.

A floor-slab, with raised cross down centre. The inscription is raised Old English and runs round the edge.

6. Hic jacet Jacobus stor & Margareta butheller eius uxor qui me fieri fecerut quo' ātāb° p[ro]picietur deus. Pr & Ave Maria. Patricius otuny scripsit Anno dni millessimo a dni (*sic*) Mccccclxxxvii.

TRANSLATION.—Here lie James Stoke and Margaret Butler his wife, who got me made. On whose souls God have mercy. A Pater and Ave Maria. Patrick O'Tunny carved this inscription, A.D. 1587.

A floor-slab. The inscription, in raised Old English lettering, is now almost illegible.

7. (*a*) Hic jacet Ricardus C . . . . . allefeen generos° q'. obiit [*date uncut*] Et . . . . . raes uxor ei° . . . . . .

(*b*) OPI[FI]CE ME . . . TERO KERIN . . . 08.

TRANSLATION.—(*a*) Here lie Richard C[antwell, of B]allenfeen,[1] gentleman, who died [ ] and . . . . [G]race, his wife, [ ].

(*b*) I, [Wal]ter Kerin, was the sculptor, [16]08.

This monument, now badly broken, and some of the pieces missing, originally consisted of two slabs lying side by side in the floor of the Abbey Church, or forming the table of one and the same large altar-tomb. At the top is a cross, having underneath it the sacred monogram I.H.S. Under this, across both slabs, is carved the name of the sculptor in large raised Roman capitals, together with the date at which the tomb was made. The lower portion of the tomb has effigies, in low relief, of Richard Cantwell and his wife, both kneeling in prayer and facing each other. Only the uncovered head, the knees, and feet of the former effigy now remain. The latter effigy, which is almost perfect, represents the lady clothed in a long heavy robe, ornamented at the neck with the Elizabethan ruffles; a small hard hat, with narrow leaf, like that worn at the present day by men, on her head; and her hands joined together, and holding between them a five decade beads. Some fragments of a slab, which either formed an end panel of this tomb, or was inserted in the wall over it, shows traces of two shields with coats of arms; the *dexter* has a *canton, ermine, four annulets*, and, in chief, the name CANTWELL the *sinister*, the top of which is broken away and lost, preserves, but very faintly, the hind part, including the tail and legs, of a *lion rampant*, the coat of arms of the Grace family. The inscription commemorating Richard Cantwell and his wife runs round the edge of the monument, and is in raised Old English characters; that giving the name of the sculptor, as stated above, is in large Roman capitals.

[1] Now Pointstown, or Painstown, in Irish Baile an Phiain, the Town of a *man* named Paine. Painstown, near Hugginstown, Co. Kilkenny, is called, in Irish *Bollianabeean, i.e.*, Baile na b-Phian, the town *of people* named Paine.

2869